Evangelical Christendom

"Thence, despite enemies in diverse,"

Nov.-Dec., 1926.

The Universal Week of Prayer

It is an amazing thing to be able to make one voice reach a million. It is equally amazing for a million or more voices to be focussed on one living Person at the same time. That is what really happens when a million or more people pray. The voices may be in a hundred different languages and dialects. Would it not be even more amazing if this unity could be unity of concerted thought and feeling as well as of voice—if all were moved by the same desire and eagerness for the same end. Yet this is the miracle achieved by the Universal Week of Prayer. During the week commencing with the first Sunday in January each year, in a hundred different lands girdling the globe, Christians of every name unite daily, both privately and in groups, in asking God for the same blessings and in giving thanks for the same mercies. The Week of Prayer, which started just eighty years ago, in 1846, has been made a pattern for others of a local or sectional nature, but the special feature of the Universal Week of Prayer is that it is world-wide, national, international, denominational, interdenominational. For eighty years, without one year being missed, it has been continued and is expanding more and more, so that now in all the countries of Europe, in every continent, and the islands of the seas, the Week of Prayer is observed, enabling those who follow Christ to realise and manifest their oneness, breaking down ecclesiastical barriers, turning the clash of colour into spiritual affinity. Individuals with a sense of isolation or loneliness realise the joy of fellowship with others in the presence of God. And to what a wonderful fellowship it introduces us when followers of Christ in so many lands, on the same days, during this set week, all look upwards together to God the Father Who made us all of one blood, and Who redeemed us out of every kindred, and tongue, and people, and nation! There is surely immense value in an act so far-ranging in scope and uniform in character. By means of this concerted prayer surely in these days of ours, if ever, the world is "bound by golden chains about the feet of God."

The cleavages of Christendom are often censured, and some are lamentable enough. But it is a question if the popular mind has realised how barriers are being lowered, sometimes obliterated, by great united movements of the followers of Jesus Christ. This is especially the case in united Prayer and Intercession. The names of those who year by year sign the letter of invitation to the Universal Week of Prayer are proof of the increasing confidence and regard of the leaders of many Christian Communions in all lands for each other. They are evidence also of their unanimity of feeling concerning the importance of such a central call to Prayer. Archbishops, Bishops, the Moderators of the Scottish Churches, as well as of those in Ireland and Wales, the heads of the Evangelical Free Churches in England, together with official representatives of the Bible and Missionary Societies are found among the signatories in Great Britain. Those who sign in our overseas dominions and dependencies and in foreign lands include Christian leaders equally united in their diversity, who co-operate similarly in the arrangement of united gatherings, sometimes in a nation-wide setting. The call is voiced by officials, but there is no official element in the praying.

The fellowship and co-operation of the laity in the pews and of men, women and children in the homes are the most pleasing and arresting feature of the whole

movement. One cannot over-emphasise the importance and value of the Family Altar in the home, where this Week of Prayer can be remembered and its universal petitions offered. Thus the Universal Week of Prayer presents the spectacle of a world-wide and growing fellowship which as it is perfected makes irresistible appeal to the imagination, and the consummation of which must be sought in the atmosphere and practice of united Prayer.

A few words should be added concerning the organisation of the Week of Prayer in its world setting. No less than seven thousand representatives are communicated with in the autumn of each year, and in due course the universal letter of invitation and the topics for daily prayer go forth translated into the different languages and dialects. In the United States of America alone some fifteen million communicant members are reached through the co-operation of the Federal Council of the Churches which adopts the programme intact and circulates it to the whole of its constituent Churches. But there is more romance when one sees the programme in different foreign languages and realises their far-reaching influence. The Chinese and Japanese translations, effected through the willing co-operation of the National Christian Councils, remind us how far Christianity has spread in these ancient nations, now fully awake from the sleep of centuries. Again there is the invitation in the language of Uganda, the dark Continent no longer dark with midnight black, whose Bishop, Dr. Willis, cordially co-operates, realising that prayer is the inspiration of Unity and that Unity is vital to the success of the Gospel in the Mission Field. The Corean translation, ten thousand copies of which are printed annually, is proof of the diffusion through the "hermit Kingdom" of the Christian message in half a century. The translations into different languages and dialects for use in India are proof that Christ and the ethics of His Gospel are breaking down the barriers of caste in India and are slowly permeating a family of three hundred millions of people, speaking hundreds of different languages, mutally unintelligible, with great varieties of religions, and in many stages of civilisation. Then think of Palestine and the Near East, where the translations into Arabic, Armenian, Greek, Persian, Turkish, and other languages enable Christians of ancient Churches and diverse races, some of them bitterly persecuted for their faith in and loyalty to Christ, to realise the fellowship and sympathy of Western Churches and Christians as together they pray, at the same season, using the same petitions, and to the one God and Father of all.

The same impression of the vast extent of this spiritual unity is made when we think of the chief centres of population where the Universal Week of Prayer is being observed, commencing to-day, in London, Paris, Madrid, Lisbon, Berlin, Rome, Prague, Jerusalem, Calcutta, Pekin, Sydney, Melbourne, Wellington, Buenos Aires, Valparaiso, New York and San Francisco. Such an organised Week of Prayer is much more than a demonstration of essential unity; it is, in my belief, an united effort to obtain, shall I not say to release, the energy of the saving love and reinforcing succour of God, so that like a mighty river it may flow more abundantly through innumerable channels for the deliverance and renewal of our struggling humanity.

Is it possible that one is speaking to some who may be saying within themselves: "*But why pray at all?*" Dr. Samuel Johnson once was asked what the strongest argument for Prayer was, and he replied: "Sir! There is no argument for Prayer." Deep in every one of us lies the tendency to pray, and it is an inborn native tendency. It is a practice like breathing or eating—as Carlyle once remarked in a letter to a friend: "Prayer is and remains the native and deepest impulse of the soul of man." "I will that men pray everywhere," wrote the Apostle. Everywhere? Yes, and with its Universal Week of Prayer the World's Evangelical Alliance has made possible the fulfilment of the injunction in a setting which is as comprehensive as it is world-wide.

And let us remember—*when men pray God works!* If an ignorant man, say, from the heart of Africa, was placed upon a sinking vessel in mid-Atlantic, he would wonder what the operator in the wireless room was transmitting into space. But presently lights appear through the darkness of night, lights from a vessel that has caught up that silent S.O.S. call and is hastening to help those in danger. The African knew nothing of the laws of Wireless Telegraphy. So, let us not doubt the power of Prayer. God with His omnipotent Will can, if necessary, interrupt the operation of His own laws in order to help those *who Pray to Him.*

Notes.

Universal Week of Prayer. — Our leading article presents some interesting facts concerning the wider observance of the Universal Week of Prayer. We hope the information will help to create new interest in the central London meetings, which will be in touch with fellow-Christians throughout the civilised world. These Noon meetings (12—1 p.m.) are usually arranged in some central Hall, but having regard to the Missionary interests of the Week of Prayer it has been arranged for them to take place at the headquarters of the following Societies:—

Monday, January 3rd (12 noon):
Baptist Missionary Society
(19, Furnival Street, Holborn)
Chairman, Rev. the Hon. W. Talbot Rice, M.A.
Address by Rev. H. Elvet Lewis, M.A.

Tuesday, January 4th (12 noon):
The World's Evangelical Alliance
(19, Russell Square, W.C.1)
Chairman, The Rt. Rev. Bishop Lander, D.D.
Address by Rev. J. Chalmers Lyon.

Wednesday, January 5th (12 noon):
Moravian Church House
(32, Fetter Lane, E.C.4)
Chairman, Rt. Rev. Bishop Ward.
Address by Rev. W. Y. Fullerton.

Thursday, January 6th (12 noon):
Church Missionary Society
(Salisbury Sq., Fleet St., E.C.4)
Chairman, Maj.-General E. R. Kenyon, C.B., C.M.G.
Address by Rev. W. Wilson Cash, D.S.O.

Friday, January 7th (12 noon):
Zenana Bible and Medical Mission
(33, Surrey Street, Strand, W.C.2)
Chairman, Reginald C. Hart-Dyke, Esq.
Address by Rev. F. B. Meyer, D.D.

Saturday, January 8th (12 noon):
British and Foreign Bible Society
(146, Queen Victoria St., E.C.4)
Chairman, Sir George King.
Address by Sir Leon Levison.

A Conducted Tour.—Readers of EVANGELICAL CHRISTENDOM in or near London, to whom the foregoing paragraph and announcement specially applies, must be already acquainted with the best means of access to the headquarters of the Societies mentioned. We hope and expect the meetings will be largely attended, and for the convenience of any readers who may be uncertain how best to reach these centres we propose to help them by the following information: The Baptist Mission House in Furnival Street is quite near to Gamage's in Holborn. The World's Evangelical Alliance in Russell Square is best reached by Tube direct to Russell Square or British Museum (Buses 44, 68, 169, or 77 and 177 pass through Russell Square). The Moravian Church House is in Fetter Lane, again close to Gamage's in Holborn. The Church Missionary Society is in Salisbury Square, near the Ludgate Circus end of Fleet Street. The Zenana Bible and Medical Mission is in Surrey Street, close to Australia House, in the Strand. Need we describe the vicinity of the Bible House? We hope not, but St. Paul's Station and the District Railway Blackfriars Station, are both near.

Will our readers not only come themselves, but endeavour to interest others in these daily meetings. They will not only be in touch with similar gatherings in greater London and the Provinces, but, as we have already mentioned, throughout the Mission Fields, and the world.

Religious Liberty in Turkey.—A correspondent in Turkey sends us some important and welcome information concerning religious liberty in Turkey, and incidentally the local arrangements for the observance of the Universal Week of Prayer. He writes:—

> The Week of Prayer programme has been prepared in Armenian here and the Greek edition will be published in Greece in connection with the *Star of the East*. Since the evacuation of the Greek and Armenian population from Turkey there has been no call for a Turkish translation of these prayer subjects, so for the last two or three years we have had only Armenian and Greek. The Evangelical Churches that are left here look forward with interest to the coming of the Week

of Prayer, and I have no doubt that it will be generally observed and that much good will result therefrom. Constantinople is the publication centre for Syria, Egypt, Cyprus, Greece and other countries to which Armenian refugees have gone, such as France, North and South America. Copies of the Armenian translation of the Week of Prayer topics have been sent to all these places and you will receive reports, after the Week of Prayer is over, from all of them.

I follow with deep interest the work of the World's Evangelical Alliance as reported in your magazine and also in the Religious Press of England. It is fortunate that the Alliance exists. There never was a time since its formation when there was so much need for the activities you are engaged in as at the present time.

You are no doubt watching the progress of events in Turkey. You will have noticed that on the 4th of October last a new Civil Code went into operation here. According to this new Code perfect religious liberty is granted to all citizens of the Republic. Up to the age of 18, young people are expected to remain in the religion of their parents, but after that age they are perfectly free to adopt whatever religion they choose. In accordance with this from now on it will be possible for a Moslem after he is 18 years of age to accept Christianity and to have his new status officially recognised by the Government, and protection will be given to him in so far as it is necessary.

You may have read Dr. Zwemer's little book on the Law of Apostasy in Islam. You will recall that in this book Dr. Zwemer proves that up to the time the book was written the old law of apostasy which decreed death to all apostates from Islam had never been changed in any Moslem country. This claim could not now be made, as for the first time in the history of Islam Turkey has adopted this new law referred to above. One cannot predict how fully the new law will be enforced, but the prospects are that the Government will carry out the provisions of the law. We have already had one interesting case of a student in regard to which the newspapers made a great outcry which was, however, quickly put a stop to by orders from Angora.

It will be interesting to us all to watch the development of religious freedom in Turkey, and I am sure that the World's Evangelical Alliance will be ready to appreciate the new era that seems to have dawned in this land.

Roman Catholic Relief Bill.—We give in full the jointly signed letter hereon forwarded to the Members of both Houses of His Majesty's Parliament. Copies have also been sent to the leading Press organs throughout the Country. Whatever the final issue it cannot be said that the World's Evangelical Alliance, or associated bodies, did not exert the utmost efforts to secure the rejection of this untimely Measure. As we go to Press we understand the Third Reading of the Bill will be taken on Friday, December 3rd :—

WORLD'S EVANGELICAL ALLIANCE,
(British Organisation)
19, RUSSELL SQUARE, LONDON, W.C. 1.
13rd November, 1926.

TO THE MEMBERS OF BOTH HOUSES
OF HIS MAJESTY'S PARLIAMENT.

Sir,

ROMAN-CATHOLIC RELIEF BILL

On behalf of numerous representatives of Parliamentary Constituencies and of the Anglican and Free Churches, we desire respectfully to urge reasons why this Bill, which passed its Second Reading in the House of Commons on March 19th last, should be rejected. We also desire to express the hope that when the Bill comes forward for its Third Reading you will personally vote against it.

There must be very few persons who would object to the removal of any disability under which Roman Catholic subjects of H.M. the King might labour simply because they are Roman Catholics, but with the exception of exemption from income tax, granted by the Finance Act, 1921, to all charities without distinction, which should certainly be extended to Roman-Catholic charities, there is no actual disability resting upon them, as such, which is removed by the present Bill. We submit that this is a matter for the attention of the Inland Revenue Authorities, or if necessary to be made the subject of a special Act.

A diligent search of the Statute Book would probably discover, notwithstanding various Toleration Acts, expressions and restrictions offensive to Nonconformists as such—but a campaign for a Nonconformist Relief Bill would find little support in Free Church circles, for the reason that no useful purpose would be served by it.

We desire to submit the following reasons for urging upon you the rejection of this Bill.

1. The Bill, if passed, will affect not merely British subjects who are Roman-Catholics, but numerous individuals and orders of foreign extraction who, having been expelled from their own countries, have sought the hospitality of Great Britain, and taken advantage of the extraordinary religious freedom in this country which is extended to all alike to propagate their faith. Among these are the Jesuit Orders on whom the effect of the Bill will be to grant legal status, enabling them to hold property, etc., by the repeal of enactments expressly designed to protect our Country from an Order which has been repeatedly found intriguing against the Civil Government in the interests of the Papacy and Sacerdotal caste.

We plead for the necessity of close inspection of the enactments which the Bill proposes to repeal. An examination of some of these will discover that the effect of the Bill, if passed, will be to repeal important securities for the maintenance of purity of worship in the Church of England (e.g., 3 and 4 Edw. 6 cap. 10). Other proposals either rely upon misinterpretation or misquotation of the Acts, e.g., 1 Eliz. Cap. 24, 1559, the purpose of which was to annex to the Crown certain religious

houses and monasteries which were introduced into this country in the reign of Mary. To repeal this Act would be to destroy the original title of the present holders of the property, even though long possession may have given them a subsequent right to it in law. The act does not as the Bill states—characterise religious orders as "superstitious." It refers to "certain abbeys . . . and other religious . . . houses" which, "by procurement of certain persons meaning to reduce this your realm rather to darkness and superstition," etc., and it relates to the abbeys specified and to no other.

Having regard to the facts that the introduction of the Bill into the House of Commons aroused little interest, and that only 27 Members considered it during the Committee stage, and also that at the present time efforts are being made to Romanise the Church of England and to secure the re-introduction into our Book of Common Prayer of doctrines and practices repudiated at the Reformation, we strongly urge that refusal should be given by Parliament to the changes in the Statute Book which the Bill proposes.

2. The Bill has been referred to as a measure for religious freedom, but we respectfully submit that there is no actual withholding of religious freedom from Roman Catholics in this country. On the other hand, the same religious freedom they enjoy here is questioned or expressly denied to Protestants who are His Majesty's subjects domiciled in Roman Catholic countries. Two notable instances may be cited:

(a) In Malta, where the question of Civil Marriage is of extreme importance, and has been a subject of repeated representations to the Colonial Office, there have been, and often recur, instances of scandals of a grave nature caused by the refusal of the Ecclesiastical Authorities on the Island to allow the introduction of Civil Marriage, or to recognise marriages between Protestants and Roman Catholics celebrated in a Protestant place of worship. The consequences have been most serious to British soldiers and sailors serving their Country in Malta.

Moreover when the Letters Patent granting Constitutional Government to Malta were promulgated in the island in 1921, disturbances were threatened, and agitation, which has continued, was commenced against Clause 56, which provides that "all persons inhabiting the Colony shall have full liberty of conscience and the free exercise of their respective modes of religious worship."

So determined has been the attempt to substitute for this Clause a declaration that "the Roman Catholic religion is the religion of Malta," that to-day no British Chaplain can identify himself with the religious welfare of the Maltese. All attempts to provide Maltese Evangelicals with the Scriptures in Maltese, and other means of Grace, are met by opposition and threats, often accompanied by danger to life which has necessitated appeals for local police protection. Maltese Evangelicals are often deprived of the means of livelihood, and eventually forced out of the island by threatened starvation. "Liberty of Worship," it is insisted in this British Dependency, "is inconsistent with the tenets of Roman Catholicism."

(b) In Spain, the intolerant attitude of Roman Catholicism towards Protestant Churches and work leads to British subjects engaged in Missionary Institutions being misrepresented and persecuted. It is reasonable to suggest that the conditions in Spain should not be overlooked when a Bill is before the British Parliament ostensibly "to provide for the further relief of His Majesty's Roman Catholic Subjects." In Spain, the Roman Catholic authorities openly state they are determined to suppress Protestant propaganda, which means that speakers have been forbidden to mention the Bible or to encourage gatherings for Evangelical worship. British subjects engaged in peaceful civil pursuits, desiring thus to obey their consciences in matters of religion and worship, are falsely accused by local Priests, are often subjected to insults and threats, and even forced to leave Spain *under fear of imprisonment.*

(c) The promulgation in Great Britain of the Papal Decree, "Ne Temere," forbids the marriage of Protestants to Roman Catholics except in a Roman Catholic Church and under a solemn vow that any children of the marriage shall be brought up in the Roman Catholic faith. Acting on this Decree, Priests have been known to use the coarsest language in describing marriages conducted in defiance of it. A case is on record in which a Roman Catholic father married in a Protestant Church has been influenced by the Priest to leave his wife on the grounds that the marriage was null and void, and the children illegitimate; the mother found herself deserted, and her two little children kidnapped without possibility of recovering them. Often the provisions of this Decree, in violation of the most elementary rights of Religious Freedom, are only made known to the parties concerned at the time of the wedding, and grave scandals arise therefrom.

On these and other grounds of Roman Catholic intolerance of Protestants in this and other countries, and of *Protestant* disabilities demanding relief therefrom, we ask, without prejudice to Roman Catholics as such that you will vote against the Roman Catholic Relief Bill on its Third Reading.

We are, Sir,
Yours faithfully,

(*Signed*)
On behalf of the Council,
THE WORLD'S EVANGELICAL ALLIANCE
(British Organisation)
REGINALD C. HART-DYKE,
Chairman.
HENRY MARTYN GOOCH,
General Secretary.

On behalf of the Council,
THE NATIONAL CHURCH LEAGUE,
E. A. KNOX, Bishop, Chairman.
W. GUY JOHNSON, General Secretary.

The Challenge to the Reformation: Our Educational Campaign.—We are glad to announce wide-spread demands for the attractive series of booklets issued by the Alliance on the subjects of Prayer Book Revision and other aspects of the present

challenge to the Reformation. We venture to remind readers everywhere that these booklets are sold under cost price (at 7/6 per 100 post free). The defeat of "The City Churches" Measure in the House of Commons should afford some encouragement to Evangelicals. The Measure was rejected by 124 votes to 27. This showed that Parliament, if enlightened, can express its mind, and all Evangelicals, whether of the Church of England or the Free Churches, ought to be preparing the ground through educational methods for a similar defeat if and when the "Prayer Book Revision (Permissive Use)" Measure comes forward. We have received a letter from Archdeacon Thorpe, who spoke so trenchantly at the Royal Albert Hall Meeting, in which he says: "I am quite sure that the printed page of the right sort, and the active agent circulating it, are, under God, our most effective weapons. The questions involved are too complicated and too long for effective treatment by the spoken word, which is so soon forgotten in detail leaving only a general impression on the mind." We have letters from other sources also speaking approvingly of Reformation booklets and giving helpful details of service in local distribution. Applications are coming from Continental centres, where Anglo-Catholic practices are rather the rule than the exception. At the time of writing we are replying to a correspondent in Italy who comments: "Many Free Church people, especially young people, go to places on the Riviera where there is only the Anglican service. This would be quite all right if it was not 'Catholic' in its teaching and tone, and by and by they become more 'Catholic' than their teachers." If we speak to readers in any part of this Country, or the Continent, where the Members of Parochial Church Councils, or others, especially the laity, are unenlightened concerning the proposals for an alternative Prayer Book, will they help to further our educational campaign by distributing the booklets referred to (and announced on another page)? This is of importance at the moment.

Bishop Knox and Prayer Book Revision. — The *Morning Post* has been devoting considerable space to the subject of the Bishops' proposals for an alternative Prayer Book, supposing this to be the result of their extended deliberations. It seems to us highly improper that Bishops who have been sitting in secret to formulate proposals for Prayer Book Revision should, without divulging their conclusions, stump the country or write to the Press in defence of their policy. While this is taking place the public are asked to "wait and see." In an interview with a representative of the *Morning Post*, Bishop Knox made the following important statement. Incidentally, may we warmly commend the *Morning Post* for its leading article on the subject, and its statement that "the rulers of the Church cannot speak with two voices and continue to command obedience and respect."

The following is the statement by Bishop Knox referred to: We draw special attention to its reference to the Free Churches.

> It is not yet definitely known whether revision will take the shape of an alternative Prayer Book or not. But it has been announced that if it does no one will be compelled to adopt the alternative book.
>
> There are many changes which might be accepted readily enough. It is probable that there are few churches in which the whole order of Morning Prayer and antecommunion service is said according to the Rubrics every Sunday.
>
> The important question is: Will the new Measure be so constructed as to comprehend the devotional needs of both Anglo-Catholics and Evangelicals? Here is the great difficulty. A Book so constructed will necessarily contain forms of devotion which are doctrinally irreconcilable. The Church, as the *Morning Post* pointed out in a recent article, will, in this event, speak with two voices.
>
> It may safely be predicted that the aim of the Bishops will be to produce a Book in which these antagonisms will be reduced to a minimum. It is not unlikely that the Mass vestments will be allowed with some rubric to point out that they have no doctrinal significance, and that Reservation of the Sacrament will be allowed under conditions which are supposed to prevent Adoration.
>
> The Bishops will, once more, try to tread the Anglican *via media*. They may, perhaps, count with some safety on the general loyalty of laymen to the Episcopal Order and on the indifference of a large number of laity to doctrinal intricacies. But the fact remains that Protestantism and Anglo-Catholicism, which is really Romanism without the Pope, are two quite distinct religions.
>
> A Prayer Book which definitely forbids adoration of the Sacrament will not be accepted by the Anglo-Catholics. A Prayer Book which appears to them to sanction the Mass and the Presence of Christ in the consecrated elements will not be accepted by the Protestants. There will be, undoubtedly, an appeal to Parliament. It is not improbable that members of the Free Churches will feel that they cannot be partier to the Establishment in this form.

No doubt it will be urged that Free Churchmen are interfering in a matter which concerns the Church only. But in the report of the Archbishops' Commission on Church and State it is expressly laid down that the right of Church laity to take part in the government of the Church will be gained without abandoning the power of the State to reject any change in the laws which govern the Church. The vote of Parliament gives not to faithful Churchmen alone, but also to those laity who dissent from the Church or for whatever reason hold aloof from its ordinances, a right in the name of the nation to hinder any modification in the present conditions of the Establishment.

There can be no doubt that any Prayer Book which doctrinally affects the Protestant Reformed Religion as by law established is open to the criticism and veto of Parliament, acting in the name and on behalf of the nation.

Missionary Reunions.—The next Missionary Reunion will take place in the Reception-rooms at the Alliance House, 19, Russell Square, W.C.1, on Thursday, December 16th, at 3 p.m. We hope there will be a large attendance to discuss an important Missionary subject, "The Clash of Race." The Rev. J. Chalmers Lyon will preside. The Speakers will include Mr. R. K. Sorabji, K.C., and altogether an interesting meeting is assured.

We include elsewhere the helpful address given by Rev. C. G. Sparham at the first Reunion of the new session on October 21st. Mr. Sparham, who was accompanied by Mrs. Sparham, received a warm welcome on his return to England. He will be returning to China next June. On November 18th the London Missionary Society was represented by the Home Secretary, Rev. W. Nelson Bitton, M.A., and the Foreign Secretary, Mr. F. H. Hawkins, LL.B. Despite one of London's worst days of wet weather there was a good attendance. The subject, "Around the Madagascan Mission Fields," was ably dealt with by both speakers, Mr. Bitton, who presided, reminding us that when one tends to become depressed concerning the state of religion at home it is a tonic to turn to the story of such a mission field as Madagascar. Mr. Hawkins, who has visited Madagascar twice, spoke on "Pentecost in Madagascar." He reminded us that the story of Madagascar is a spiritual romance, not only in regard to the past but also as to the present. For one period of a quarter of a century every effort was made to stamp out Christian belief, but whereas, at the beginning of that period, there were but 2,000 Christians, at the close there were 20,000. A time of great expansion followed—from 1861 to 1895. In the latter year the French occupation began, and, as a result, all kinds of restrictions were placed upon the work, which, nevertheless, continued to spread. There had sprung up among the converted islanders a passion for the evangelisation of their fellows, and an influential indigenous missionary organisation was at work.

Answering the question, How has the success been achieved? Mr. Hawkins suggested, on the human side, by an able and consecrated band of missionaries, and a splendid company of well-trained native pastors and preachers. Another important feature was that the seven different missionary societies labouring in the island had found it possible to work in perfect harmony, with no over-lapping and no getting in one another's way.

By the way, before we close this paragraph we should like to thank the writer of the following letter, a returned missionary, on furlough, for the encouragement his letter has brought. He writes "I would like to send a personal 'thank-you' for the most interesting and instructive meeting held this afternoon in connection with the Missionary Reunions at Russell Square. The devotional atmosphere, and the friendly liberty that prevailed seemed tokens of the manifested presence of the Holy Spirit, and I am sure it did us all good as we felt ourselves drawn nearer to one another because drawn nearer to our Lord and Master."

Evangelisation in Esthonia.—Rev. Adam Podin's Work.—As we go to Press we are without extended news of Mr. and Mrs. Podin, but we received a letter during October announcing their safe arrival home after their long journey to the United States of America. In his letter Mr. Podin says:—

> We arrived home safely and the good hand of Our God was over us. On our arrival many poor and needy were rejoicing over the gifts that we had with us, and we rejoiced to make them happy. I am sorry I could not answer your letter at once, nor thank you for the cheque enclosed, as I was away on a longer Mission tour visiting my lepers and two prisons. Beside this, I preached to a crowd that had filled a Church as you seldom see in other countries. So allow me to express our heartiest thanks through these lines for all your goodness. As it is very late and to-morrow morning I and my wife will leave for a longer tour, I will close my letter, but will give you soon another longer letter on my return home.

The Christian Duty of Giving.—The urgent need of a large increase in the ordinary income of the Alliance brings into prominence the difference between the duty and privilege of giving, and the desirability of recognising both. Scripture has a great deal to say on the subject, from the standpoints of both the law and the Gospel. There are those who observe the former, and give a tenth of all their income to the work of God. We have never known this rule to bring other than blessing upon blessing, and its most pleasing result to the giver is that he always has something to give! On the other hand, there are those who, perhaps, are prompted to give by an unrecorded saying of Our Lord's "it is more blessed to give than to receive." Spontaneous giving relies at least to some extent upon moods, as well as upon inclination and memory. Perhaps this is why the Apostle, when he exhorted the Ephesian elders to observe the Christian duty of giving, expressly used the word "*Remember*" (Acts 20, 35). How easy it is to forget, how hard to remember in these days. One faithful friend will write thanking us for reminding him or her of their subscriptions; another will write "You need never remind me, I give on principle, and have your Alliance on my list for the annual gift when due." But what about those who forget? At the time of writing there are quite a number who receive EVANGELICAL CHRISTENDOM whose subscriptions or donations for 1926 are unpaid. We earnestly ask them to *remember*. The guiding principles of the Alliance are spiritual methods and spiritual work, and as it has no endowments of any kind its maintenance must necessarily rely upon such remembrance of the Christian duty and privilege of giving.

Anonymous Giving.—We have been greatly impressed by three successive reports which have appeared recently in the daily papers. They all concern giving, and anonymous giving. Here are the three notes referred to:—

> It became known yesterday that a Bank of England note for £1,000 was placed in the offertory bag at Salisbury Cathedral during the early morning Holy Communion service celebrated by the Bishop.

———

> An anonymous giver of £5,000 to a Hospital was kept waiting ten minutes yesterday before he could hand his gift—in bonds—to the secretary.

———

> It will be recalled that recently seven £1,000 notes were sent to the Bishop of Truro by an anonymous donor in August to pay for the erection of a new Anglo-Catholic church at Carlin Bay, a rising seaside resort near St. Ives, Cornwall.

———

Seven one thousand pound notes to build an Anglo-Catholic Church in a Diocese the Bishop of which has written to the General Secretary of the World's Evangelical Alliance refusing co-operation even in the matter of the Week of Prayer! The gift referred to is at least proof of the enthusiasm of Anglo-Catholics for their own cause. It is surely a lesson for Evangelicals. How many there are who could easily, by such an anonymous gift, smaller or even larger, enable the Alliance to press forward with work for which at present it has no funds. Perhaps while we are on this subject we may be allowed to comment on the severe losses in income suffered by Evangelical Societies through the death of those having large estates who make no provision whatever for Societies they have supported for long years with gifts upon which the work absolutely relies. One such notable case is in mind as we write, where the estate exceeds a million pounds, and the duties thereon, a sum a small tithe of which would have been a real and substantial memorial to any Evangelical.

Stop Press.—We have delayed printing to be able to insert the result of the Report stage and Third Reading of the Roman Catholic Relief Bill in Parliament on the 3rd December. We regret the Bill was passed. Thanks are due from all to the Solicitor-General, Sir Thomas Inskip, who unofficially opposed the Measure and ably voiced the fears and feelings of many. Protestants may find grave dissatisfaction with the Prime Minister, Mr. Baldwin, in the fact that a Friday was set aside for this debate, and that one of his Private Secretaries appeared as a sponsor for the Bill. Next to this, as the debate in the House manifests, the inaction of the Free Churches is largely responsible for the passing of the Bill. It is amazing to us that any Free Church Minister should write to the London *Daily Express* (as reported): "I think it best to be magnanimous. I would like to leave it at that." Much more could be said; our space is exhausted; no effort has been spared in an endeavour to get the R.C. Relief Bill thrown out.

"The World Call" and China*

By Rev. C. G. SPARHAM
(London Missionary Society, Shanghai)

May I in a word say how greatly I appreciate the service that the World's Evangelical Alliance is rendering in arranging for these Missionary "At Homes," and how very greatly I appreciate the coming together of so large and representative a gathering to think together through the problem of China?

I can never forget that the Evangelical Alliance was the means of bringing the Universal Week of Prayer into China. I arrived in that land at the end of 1884, and shortly afterwards was privileged to be present at the Week of Prayer gatherings in the Hankow centres. Year by year from then till now it has been my privilege to take part in such meetings. The largeness of the gatherings of Chinese, the earnestness of the prayers and the sense of fellowship, are most inspiring. Besides this I would mention that in Central China it was as we were arranging for, and carrying through these annual gatherings for Prayer, that, as representatives of different Missionary Societies, we got together and took our first steps in the Union Movement that has now carried us so far.

THE NEEDS OF CHINA

We are to consider this afternoon "the World Call" from the standpoint of China. We are to listen to the deep cry for help coming to us British Christians through the spiritual needs of the Chinese people. There are many of our fellow countrymen to whom this appeal does not mean very much. It would be possible to state the case so that even they should feel the necessity of the work of Christian Missions in China. To people who are saying—"China is far away. Why should we trouble about her or her people?" I would reply—"You cannot keep away from the problems of China, they press upon you to-day, and will press more and more." China has within her borders a quarter of the population of the whole Globe, or to state it another way, the population of China is about equal to that of the whole of the British Empire. While, however, the British Empire consists of many nations and includes Anglo-Saxons, Celts and other white peoples, as well as the peoples of India and Africa, the Chinese are one homogeneous race forming one nation. There is no other nation of this size in the whole world. Time was when it took many months to reach China. To-day, by the Siberian railway, the journey takes barely three weeks, and there are proposals on foot for an air service, which will bring Peking within seven days of London. Let us realise then that China is vast and is at our door. In the future more and more the peoples of the earth will mingle together. In view of this I might urge that it would be wise, that it would be a matter of the highest prudence, that we should as soon as possible take our great ideals to China, and if possible win the Chinese people to them, so that when in the future we mingle more fully together we may do so as those who have sympathy with, and cherish the same great ideals of Christian civilisation.

A case for Christian Missions may be made out from this point of view. It is not the line of approach that most appeals to those of us who are gathered here to-day. When our Lord Jesus Christ saw the people distressed and scattered, His one thought was of their need, and when the call of Christ comes it is not to our wisdom or prudence that it makes its great appeal, but it lays the deep spiritual need of each Chinese man and woman upon our hearts, and that need is emphasised more deeply as we understand the vastness of the population represented.

THE HISTORY OF CHINA

In considering China's spiritual need, let us for a moment consider the history of

* Address given at the first Missionary Reunion of the New Building, 44 up, Russell Square, W.C.1, on October 20th.

China and compare it with that of our own land. The Literature of England can be traced back say for a thousand years. Our history may be traced somewhat further back. It is nearly two thousand five hundred years since Confucius made his great contribution to Chinese Literature, and for five hundred years or more before that there was a literature, and yet earlier a Civilisation. In England Christianity was already a formative influence before our literature or modern civilisation commenced. There was the Celtic Church founded in Apostolic or post apostolic times, and the even more influential Mission of St. Augustine to Canterbury some four hundred years later. The teachings of the Christian Church were spreading through the land before our literature or higher civilisation began. Our national faults have been great but the uplifting influence of Christianity may be found in all our institutions. It has entered into the life blood of our people and helped form the national character. The Chinese intellect is as good as our own. The Chinese literature is a great literature. Chinese culture in many ways commands our high regard, but while through the whole great character and great mental ability are shown, it has grown up with no knowledge of Jesus Christ. Try to think where we as a people should have been if we had had no Ten Commandments, no Old and New Testaments, no knowledge of the Gospel, no influence from the Church of Christ, and you will find it easy to exercise much patience and much charity as you think of China struggling for millenniums, struggling upwards, but till recent years without the knowledge that comes through the Christian revelation.

CHINA'S WOMEN

It was in the year 1905 that the impact of western, and to an extent Christian civilisation began in a healthy way to be apparent in official actions in China. That was a time when the old system of education was swept on one side, and the system adopted from the west set up in its place. About the same time Sun Yat Sen and his party commenced to work for the overthrow of the corrupt Manchu Government, and in 1911 the Revolution took place. There may be much that we can criticise, but from the first, Sun Yat Sen stood for three principles: (1) Republicanism, (2) Democracy, (3) Such social conditions as would give to each man a living wage. This was heady new wine, and it burst the old wine skins of Chinese custom. From the time of the Revolution till now there has been much confusion but having through the whole period been living among the Chinese people I say with absolute confidence that individually, and as a people, they are moving forward.

The individual Chinese is a very different person from twenty-five years ago. At that time whatever his ability he seemed without hope. The man wore his hair in a long pigtail as a sign of subjection, and walked with a slouch and a downward look. Women had crushed feet and could only walk for short distances, and then with difficulty. They took little part even in social activities. To-day the men are upright, and look up and not down. Girls with their natural feet are as light footed as English girls and as athletic. The educated Chinese woman takes her place beside her husband and brothers and is ready to enter into the duties that fall to her. Women are sharing in Church life and spiritual work. They are taking a large share in evangelistic effort. All this indicates that a Christian beginning has been made, that a new day is dawning. If there are still defects of character we may well be patient and remember that the long ages of the past have left an incubus upon the life of the nation that it will take some time to throw off. Let us recognise that a new light has come. That the people are feeling their way to better things, and let us not be too anxious to press *our* way upon them. In the long run they must find their own way. In struggling into a fuller national existence they are sure to come more or less into collision with other nations. It is difficult for us as British Missionaries to be unconscious of the anti-British agitation that has been pressed so vigorously during the past year and a-half, yet our wisdom as Christian people is as far as possible to ignore it, and to keep sympathetic touch with

individuals and especially with the Christian Church as a whole. The more completely we can do this, the more do we find that in China everywhere we have loyal friends whose faith and principles are sound and true, and as in good report and evil report we press on with our good work, teaching, preaching and healing as opportunity is given us, we have constant evidence that our labour is not in vain in the Lord.

CHINA'S HOMOGEINEITY

I have met some friends in England who have been under the impression that China is falling to pieces. I say with confidence that in spite of Civil war and banditry China at heart was never so truly one as to-day. True there are two Governments, one in Peking, the other in Canton, neither recognising the other; moreover there are four or five Generals opposed to one another and imposing all the sufferings of militarism upon the people under their respective charge. Yet if we can get below the surface to the reality of things we find that the hearts of the Chinese people are one as they never were before. It is said that when in 1861-62 the British and French were fighting as allies in North China, they had no difficulty in securing coolies from South China for army service work. At that time the Chinese of one Province cared little for the concerns of those of another Province. That is all changed to-day. The Chinese throughout the whole Republic, face to face with any foreign Power stand as one people to-day. The firing on a mob by police under foreign control in Shanghai produced immediate reaction in Chengtu two thousand miles to the west. Action taken in Canton in a similar way sets Peking ablaze with indignation. In the public park at Changchow thirty miles inland from Amoy there is a framed cartoon. It represents a huge human heart on which are written four characters, *Wan Tsung Yih Hsin.* The translation is "The hearts of all are as one." The meaning is that the Chinese people are like one great pulsating heart. Lying crushed beneath this heart are two men, one a European soldier in khaki, the other a foreign merchant. These are meant to represent the foreign militarism and foreign capitalism, which China as a whole is out to crush. This is Chinese nationalism facing hostile influence from without. Less than a hundred yards away there stands a stone monument on the four sides of which are engraved the watch words of the Republic—Liberty, Equality, Mutual help, Wide reaching benevolence. This is the nation as the Chinese see it from within. Whatever our criticisms of Chinese action during these past years may be, or how far short we may think that they fall from their ideals, there can be no question but that when we see these ideals as they stand before Chinese eyes we can but give them our respect.

CHINA'S NATIONALISM

The Peking Government is not strong. Its influence is little felt beyond the walls of the capital city itself. Premier succeeds Premier, Minister succeeds Minister with great rapidity. But behind the changing Ministers in each Government Office there are the permanent officials, and amongst these are some of the ablest men and truest patriots of the land. The heads of departments change, but these men work on. The law has been codified, educational schemes are being thought out. Problems of transportation are being wrestled with. For the time being all this conscientious work has very little influence, but its value will appear later when peace has come to China, and it will be found that the main lines of national life have been clearly and I believe, wisely thought out. Even to-day when Peking promulgates a new curriculum, or an educational regulation, in spite of Civil War, the best schools, and the best officials in nearly all parts of China will be found following the Peking recommendations. Again law suits originating in remote parts of China that do not find satisfactory settlement in local courts are not infrequently carried by appeal from court to court till they find ultimate settlement in Peking. We have in China the men that fight, and the men that think. The men that think are coming more and more in all parts of China to similar conclusions. The north is more Conservative, the south more Radical, but each holds firmly to

the ideal of nationalism. How long fighting may go on no one can say. Sooner or later an end will come. There are those who think that the south will win. Should this be so, I believe that we have nothing to fear. When the more Radical Government is set up it will be found that the more Conservative elements of the north will make themselves felt within it. Whenever the time comes that a strong national Government is set up, I am satisfied that it will be a Government with which our own and other Governments can enter into friendly relations. The present situation is very trying, but the outlook is not really gloomy. The outcome will be in accordance with the Will of God. In the midst of all the confusion God is building up His House, His City. He is raising up in China a Christian Church, which shall be full of power. In spite of all its weakness the Chinese Republic stands for religious liberty. The young Church is becoming an influence in the land. Formerly a man who was a Christian could not hold office. To-day a Christian may be a Field-Marshal, a Secretary of State, or even a Prime Minister. Christians who have risen to high positions have been subjected to much criticism. We know this symptom even in the Homeland. If we feel bound to criticise let us also pray earnestly for these men in the time of their testing. We may recognise that the Church is gaining strength. I believe it is shaping towards a great United Church.

CHURCH UNION IN CHINA

There are two ways of approaching the question of Church union. One is to decide on one Church as central and then seek to bring all other Churches into the one Communion. The other is to bring into organic relationship Churches that are similar in spirit and organisation, trusting that when the first step has been taken, the nucleus of union formed will prove attractive and other Churches under Divine Guidance will be brought into the Fellowship. It is on the latter line that we have moved in China, seeking in the first place to bring into organic union all Churches of the presbyterian and congregational orders. This movement, commenced in 1918, is already gaining strength in many parts of China. Most of the Presbyterian Synods and Congregational Councils have voted for Union. Vigorous synods of the United Church have been formed in Kwangtung, Fukien, and in Central China in the Provinces of Hupeh and Hunan. Representative missionaries have a place on the synods, but the majority are Chinese Church leaders. Many of them are strong men, whose devotion to Christ is manifest, who can discuss wisely and well and find their way to sane decisions. Each synod is taking up very seriously the question of wide evangelism throughout the district for which it is responsible as well as the problem of building up the Church.

Among many evidences of vitality among the Christian Forces in China let me refer to literary activity. For very many years the Religious Tract Society and the Christian Literature Society have been doing great work throughout China and their literature has never been in greater demand than to-day; to-day, however, a violent anti-Christian campaign is being pressed and a group of Chinese Christian Scholars feeling that the attack has been sometimes more interesting than the defence, have started a Review called *Truth*. It is published weekly in Peking and contains vigorous articles on Christian subjects, racy of the soil and gripping the modern situation. The defence is now full of interest and is often more aggressive than the attack. The Review is widely circulated. Those who write for it are known as the Truth Weekly Group.

I have referred to one movement towards Church Union and to the literary activity of one group of men, but, truly, all over China now a Christian Church is gaining strength and from it many outstanding leaders are coming forth. Here is our great hope, on this let us concentrate our thoughts and our prayers. If the Church is filled with the Spirit of God, if it has the realisation of the presence of Christ and a vision of His Cross leading on we need have no fear for the future of China. If the Church is strong and true in service, it will uplift the nation and mould its destinies.

CHINA AND CHRISTIANITY

Does the history of China give us any reason for hoping that Christianity may become a dominant power in the land? It does.

Rather over a thousand years ago at the close of the Tang dynasty there followed sixty years of rivalries and divisions known as the time of the Five short Dynasties and the Twelve Independent States. It was a time of trouble and distress in many ways similar to the period through which we are now passing. In such times men think deeply and some of the best thinkers pondered deeply over the Confucian literature and gradually there dawned a Confucian Renaissance, and under the new philosophy that emerged individual life, family life, social life, national life, were all dominated and guided by Confucian ideals. The national life as shaped at that time continued with but small changes to the early years of the present century.

Now again has come a time of trouble and distress a time of division and perplexity, China is again in the melting pot. The best minds are again thinking deeply. While Confucianism and Buddhism exert some influence neither one nor the other how dominates the nation. On the other hand Dr. Ritson tells us that over eleven million copies of the Christian Scriptures were sold in China last year. The Gospel is making its way. Action and reaction are equal and opposite. There would be no anti-Christian campaign if Christianity were not becoming a force in the land. Many of our missionaries have been working in bandit-infested country, services have been held and Evangelists have been at work preaching and teaching within sound of the guns in the battle line. Sick people, some wounded in battle or from the guns of bandits, fill the Christian hospitals. Christian schools though closed in some centres, are, taking China as a whole, doing a great work. This is no time to be discouraged, no time for drawing back.

Viewing the whole campaign, as good soldiers of Jesus Christ we do only our duty, if we put our lives, our gifts, our prayers, into this matter. If with hearts lifted to God we work consistently in Christ's Name, the Spirit of God will brood over the present chaos and out of it will bring a new day for China, a day in which the Christian Church shall be strong, and Christian principles shall be apparent in the Government of the land.

"There Go the Ships."

"They have turned unto ME the back, and not the face: though I taught them, rising up early and teaching them, yet they have not hearkened to receive instruction." *Jer.* 32. 33.

ONE ship drives North,
One ship drives South,
By the self-same wind that blows;
It's the set of the sails,
And not the gales,
That determines the way it goes.

One basks in the blaze
Of the Southern Sun,
Beneath the Southern Cross;
The other is wrecked,
On some ice-bound coast
For ever a total loss.

One soul finds life,
One soul finds death,
But the grace of God is the same;
For the one rejects,
While the other accepts,
And trusts in the Saviour's Name.

One sets his face,
To receive God's grace,
And walks in the light of the Lord;
While one turns aside,
Thro' the gate that is wide,
And walks in the way that is broad.

Copyright. *By permission*

Some Practical Difficulties Concerning Prayer

A Discussion by Rev. R. C. GILLIE, M.A., D.C.L.

Dr. Gillie contributes to *The Presbyterian Messenger* for November some helpful replies to a correspondent troubled in the matter of private Prayer. We have found the Reutlingen illustration an incentive as well as an admission, and the whole discussion is so living and forceful that we have obtained the permission of the Editor (Rev. J. Harper King) to include it intact.

Dr. Gillie writes:

"I have the following communication from a correspondent:—

"Kindly help in the following matter which you will probably regard as rather elementary. I believe that God orders and will continue to order things according to His will, and therefore for every one's ultimate good. Does it not seem almost an impertinence then for us in prayer to ask for certain (apparent) benefits, and for the avoidance of certain (apparent) evils, when we believe that God will order such things, if they are desirable, even without our asking? Does it not seem an impertinence to presume to suggest to God what we think would be to our benefit?"

"The correspondent adds, 'I have perhaps exaggerated my personal doubt in order to make it more clear.' I thank my correspondent for putting the difficulty so sharply.

I.

"There are two aspects of this subject, the practical and the philosophical. To take the practical first. It is always helpful when perplexed as to the relation to God brought about by our prayers to compare the relation to God brought about by our actions. If the argument be valid at all, it is as valid for action as for prayer. If God has ordered my life, why should I trouble about my actions for He will overrule things for His own ends?

"But we know that there is something wrong with the argument as regards our actions. If a man goes out walking without a waterproof on a stormy day he will probably be soaked, and no amount of assertion concerning God's purposes will prevent his suffering because of his carelessness. If a man says, 'I don't trouble to work because God will feed me if He means me to be fed,' we tell him not to be foolish and add, 'No work, no dinner.' We all recognise that while the Providence of God can work 'without means,' His habit is to work by means. One of the means He uses is a man's common sense, which is just the result of his and mankind's registered experience of God's way of doing things. The experience is registered to a large extent unconsciously, but none the less it is registered. We neither act nor pray in a vacuum.

"Prayer is every whit as practical a thing as action. It is subject to the same conditions, and calls for the same exercise of judgment as to God's habitual methods of protection and provision. His habitual method is to work from inside even more than from outside. He works by inward influence as well as by outward intervention. He works through 'sanctified commonsense.'

II.

"This answer helps to check us when we are tempted to feel that asking for things is only a meaningless impertinence. But, of course, we have not solved the difficulty. We want to go deeper.

"What if it be one of God's laws,—which just means one of His habitual ways of conditioning our lives, and of arranging things—that a man can only get many of the blessings he needs and escape many of the dangers he dreads when he *does ask* for things? Why should not prayer, in the sense of petition or definite asking for things be part of God's plans? Is there anything unreasonable in supposing that the universe is so ordered that certain blessings are withheld until earnestly asked for?

"We can see one great reason why God should choose to make this arrangement. The great object He has at heart is that men should come to Him and get to know Him by coming to Him. Is there a better way conceivable of securing our coming to Him than this? Without coming to Him, we can't get what we need, therefore we learn

to come and He has a chance of making Himself known to us as the Father.

"An illustration may help us. Years ago I ascended a church spire in the little town of Reutlingen and found high in the tower a room with four windows looking North, South, East and West. By each window was a clock. The attendant told me that each clock had to be wound every quarter of an hour, and that if a man neglected to wind it, the clock could not be re-started without being taken to pieces. I was slow in the uptake and remarked on the misplaced ingenuity of the clockmaker. 'Not at all,' was the answer, 'it is an intentional arrangement. It ensures that the watcher all through the night must look out over the sleeping town in every direction at least every fifteen minutes, and he is here for that purpose.' Further inquiry revealed that the town was largely built of wood, and was specially subject to outbreaks of fire. The man in the tower was the watcher ready to ring the alarm bell when a fire was discerned. The necessity of winding each of the four clocks four times an hour secured that he really did watch. The clocks were specially devised for this very purpose. The clock-maker could easily have made a clock that would need no attention for a month, but that would not have served the purpose.

"Mechanical illustrations are dangerous as well as enlightening when they are used to interpret the mysterious intercourse of one personality with another. But I think this one touches the nerve of the difficulty. God could have arranged that we never need to pray save in acts of homage. But He planned otherwise, for He wants His children to keep coming to Him. In no other way can they learn to know Him for themselves.

III.

"I have left myself little space to deal with a purely practical difficulty concerning prayer. A lady came to me lately who had experienced a great religious quickening. She was really aflame with love to God. It had changed her life. She said quite simply that whereas formerly she was largely dependent on whist drives for relaxation after hard professional work, now she felt no need of them. There was a larger and more vital interest in her life.

"But she stated with equal clearness that she found it almost impossible to pray connectedly. As soon as she began, her thoughts scattered like a flock of birds, startled by a gunshot. This was her supreme difficulty in the Christian life. Was there any cure?

"A good many people when they begin their Christian career forget that it is necessary to form habits in the spiritual sphere as well as in the physical. We are born anew, but we are born into beginnings, not into attainments. Habits of devotion have to be acquired, just like any other habits. We need immense patience with ourselves if we are to acquire them.

"This also should be said. It often happens in learning a language or seeking to acquire any other kind of aptitude, that after some early encouragement there is a dreary period when we seem to make no progress at all. But those who persist know that in due time, sometimes almost suddenly, there is a leap of progress. The repeated effort had not been wasted. It is a little like building a bridge from one side of a river. You add plank to plank, but for hours you are still suspended above the water. You are *nearer* the other side, but you don't realise it until the last plank is laid. Then in a minute you step on to the further bank.

"So it is with many in the spiritual life. Persist in bringing back the wandering thoughts when they scatter. Be sure that the Father watches you, and listens to your heart, though the language of your mind is almost incoherent. In due time, you will find, perhaps suddenly when you almost despair, that at last you are learning to concentrate in thought on God when you bow in prayer.

"Most mistakes in prayer are made by supposing it easy. It is easy in the sense that God hears a sigh, marks a child's cry, sees every momentary lift of the soul and answers these. But it is difficult too, because it does involve concentration of mind if in the full sense it is to be intercourse with God. But courage, and again courage, He will not fail us. 'The most blessed truths sit hard by the deepest difficulties.' Also the most blessed experiences are often the fruit of the most sustained struggle. "R. C. GILLIE."

The Challenge to the Reformation

Some Facts concerning a Decisive Century (1559-1661)

LOYALTY to historical truth was never more important to English Churchmen than it is in the present crisis. Truth is being murdered by some and distorted by others; but it is still accessible. Let us hold it fast while we can.

Some Mediævalists masquerading in Anglican Orders have thrown off all pretence of compromise with the Elizabethan Settlement. To them, the Reformation is a thing of shame, worthy only of condemnation and abuse. Shocking as their apostasy is, it is something that we know these men for what they are. They are traitors, no doubt; but, at least, they are outspoken, unblushing traitors.

More dangerous and subtle is the method of those who seek to prove that the Reformation was not what it seems to straightforward readers of our Prayer Book. The Catholic tradition, we are told, was never broken. In other words, the stream of that tradition, though it passed through a sort of bottle-neck in 1559, passed through practically unchanged in essence, and is free, in these happier times, to expand and reveal all its ancient beauties.

The story of the Church of England, during the first century of its establishment does not confirm this theory; and it may be worth our while to study the broad features of Churchmanship during that century, to find what clear testimony it bears to the validity of Evangelical claims and the falsity of those paraded by Mediævalist reactionaries. The Church of England was not de-catholicised by the Reformation. It was re-catholicised—let us not be afraid of the word in its true sense—by becoming Protestant.

By way of preamble, let us cast a brief glance over the thirty years preceding the Settlement.

In the middle of Henry VIII.'s reign, we have what is commonly called the Reformation Parliament (1529-1536), the breach with the Papacy and the revival of popular Bible study. In the face of those who contend that the movement towards Reform was merely the child of the king's lust, it is fair to point out that, however discreditable some of Henry's matrimonial affairs may appear, he was a paragon of chastity compared with the French monarchs of the time, the vileness of whose personal and court life did not prevent the Papacy from continuing to regard them as "Most Christian," and, to consider the case of the royal divorce—which was, no doubt, the first step in Henry's downward path—it was originally the outcome of scruples far more serious and genuine than Mediævalists, Roman or Anglican, like to admit.

Without pretending to condone all Harry's doings in the march for wives and money, we may reasonably affirm with confidence that he was, for the time being, a true interpreter of a real national revolt against Papal usurpations and ecclesiastical abuses.

Towards the end of his reign, we have a period of marked reaction. Many of his doings had been selfish and tyrannical enough to provoke violent opposition, and he came easily enough to feel that, whatever he thought of the Papacy, he must decisively vindicate his claim to be a loyal Catholic, as he understood the term. Hence the Six Articles and a general restoration of all that was Roman in doctrine and practice, Papal Supremacy alone excepted. The irony of history is often bitter, particularly to those who read history, not as it is, but as they would like to have it: Henry VIII., whom Anglo-Catholics profess to detest, was himself an Anglo-Catholic to the back-bone.

During the two succeeding reigns, we have the extremes of progress and reaction. Under Edward VI. we see Protestantism splendidly amplified, but also unhappily compromised by the misrule of the protectors. Under Mary, the Reformation is salted with fire; awful as the memory is, we must always reverently thank God for that terrible and overwhelming demonstration of the true quality of dominant Romanism, on the one hand, and, on the other, of purified Christianity triumphant through suffering.

So we come to Elizabeth and the Settlement of 1559. The leaders who assembled to contrive that settlement were no untaught adventurers. They had passed through two periods of progress and reaction, each second period more acute than the first. They were learned and devout men, who had had a unique opportunity of weighing the truth and of gauging what the nation wanted. But for the Queen herself, there is little doubt that their formularies would have taken a more definitely Protestant colour. While fully alive to the dominance of Protestant sentiment among her subjects, Elizabeth was really a decided "Anglo-Catholic" and still more decidedly unwilling to allow any resolution that seriously thwarted her own predilections. It was undoubtedly under her influence that things which her religious and political advisers might have discarded were retained and led, naturally and unhappily, to the promotion of Evangelical dissent, where there should have been unity.

Well, a compromise is a compromise, and it is hard to please every one. But if the new Prayer Book was so drafted as to exhibit a clear adherence to what was understood as *true* Catholicism, its Protestant and anti-Roman quality is even more

conspicuous to anything but prejudice or dishonesty. The Papists of the time, though treated in a way which, compared with Mary's treatment of Protestants, was mildness itself, were under no delusions on the subject. The Papacy, which could view unmoved the immorality of the French court—not to mention the unspeakable degradation of Papal Rome itself during the earlier period of the Reformation—did not hesitate to excommunicate Elizabeth.

It is of great importance, at this point, to note that the Thirty-Nine Articles, in their first form of 1562 as well as the final issue in 1571, are posterior to the regulation of the Liturgy. There is much in the Liturgy which, without some formal and final standard, may be misinterpreted by perverted ingenuity. Had the order of Liturgy and Articles been reversed, it might conceivably have been argued that the often vaguer language of the Liturgy had been so drafted expressly in order to leave scope for liberal interpretations of some of the stricter passages in the Articles. But the issue of the Articles *after* the Liturgy, with a final edition later still, indicates an unflinching resolution to make anything like a Romeward interpretation of any of our Offices and Prayers absolutely impossible to an honest man.

Thus, throughout Elizabeth's reign, the main direction of Anglican antagonism is clear and constant. Protestant Dissent is only in its infancy; as time goes on, it becomes, for the Establishment, an *enfant terrible*; its complaints are loud and incisive, and the reply is often unkind and sometimes brutal. But Dissent is always, so to speak, within the pale; Rome is not. Rome is a full-grown enemy, of tremendous strength and pertinacity, red with the blood of English martyrs, unwearied in every kind of plot and intrigue against the English Crown and Church; and so throughout the century.

Under James I. the breach between Dissent and the Establishment widens rapidly, and the powers that be show little wish to heal it. But, as before, the King and Bishops regard Dissent in the light of a troublesome neighbour or a refractory child: and Rome, as before, is always treated as an active, deadly, relentless foe, with whom argument and compromise are inconceivable.

With Charles I. come new complications. Political revolt allies itself with Nonconformist discontent, and the Established Church and the Crown fall before them. The nature of the struggle is calculated to push some Churchmen, at any rate, towards Rome. But is there any real thought of compromise even here? When Laud himself is content* to avow himself a *Protestant*, the most ardent of our 20th century Mediævalists need not ask us to believe that the greatness of the gulf between Canterbury and Rome was forgotten or ignored under the Stuarts.

We come to the Commonwealth. The Church of England is in the shadow. Some of its leading lights are in exile; others remain in England, but on sufferance and under conditions which, if less bitter than those imposed on Dissent by the Stuarts, are at least sad and humiliating.

Then came the Restoration, and with it the Savoy Conference in 1661. Let us consider the men who assembled to re-state the Anglican position.

Were Cosin, Sancroft, and their fellows, ignorant, unrepresentative or worldly men? Surely not; at least, it is to these very men that modern High Churchmen point back as the most learned, the most devout, the most representative group of divines that the Church of England has produced since the Reformation.

Were they new to the study of Anglican problems? Far from it. Ecclesiastical controversy had been their daily portion for fifty years. Cosin was eleven years old in the year of the Gunpowder Plot, and what he did not know of Anglican problems, in the direction of both Rome and Protestant Dissent, can hardly have been worth knowing.

Were they at all likely to emphasise unduly the Protestant side of Anglican doctrine? Surely not. In the last forty or fifty years it must have been increasingly easy for them, thinking as they did, to consider the extremes, at least, of Protestantism desperately inimical to the Establishment.

And, lastly, had they any occasion to study and spare the feelings of the opposition? Little or none. They came back to a Parliament ablaze with antipathy to Republicanism and Dissent; a Parliament which held out both hands to offer all they cared to ask, and which did, in effect, pass law after law of increasing stringency against Protestant Non-conformity of every kind.

Never, surely, did circumstances so conspire together to enable and encourage clergy credited with so-called Catholic tendencies to make what changes they would in a scheme of Church order disfigured,—as some in our days would say—by Protestant elements.

"If it is the Mass that matters," what a chance to evict Article XXVIII. and re-establish the Mass with all its corollaries! What a chance for bewailing the Reformation in dust and ashes! What a chance for conferences to re-open friendly relations with the Papacy.

What *did* happen?

"Who runs may read." It is common knowledge—the Mediævalists know it as well as any one—that the changes made in the Prayer Book by the Savoy divines were mere bagatelles compared with many of the unlicensed usages which are being practised and propagated by Mediævalist incumbents at the present day. There is not a point that involves any real advance towards Romanism. There is not one

* "I will die with these words in my mouth: 'That I never intended, much less endeavoured, the subversion of the laws of this kingdom, nor the introduction of popish superstition upon the true Protestant religion established by law in this kingdom.'"—Laud—*History of his Troubles.*

that suggests regret for the Reformation. There is not one that suggests the faintest wish to open negotiations for an understanding—let alone reunion—with the Romish apostasy.

In Anglican Orders there are many Medievalists—let us drop the ridiculous term Anglo-Catholic; these men are neither loyal Anglicans nor true Catholics—who must consider the Caroline divines as back numbers. They have ceased to worry about the continuity of the "Catholic" idea in Anglican doctrine; they want everything Roman, except, perhaps, Papal supremacy; some have ceased to boggle even at that. These men and their programme are beyond the scope of our present study. Those who can believe that men who solemnly accept Anglican ordination and subscribe the Thirty-Nine Articles, and then go cheerfully forth with the avowed intention of undermining and flouting some of the plainest terms of their undertaking, can conceivably be trustworthy guides on the quest of truth, are not likely to care, any more than their preceptors, about the real purpose of the Elizabethan Settlement.

But there are a good many who maintain, like the late Bishop of Zanzibar, that Anglo-Catholicism—meaning thereby substantial agreement with Roman Catholicism in doctrine—has never really, since the Reformation, lacked influential exponents in the Church of England, particularly during the Caroline epoch. It is this theory—a formidable one, if it can be demonstrated—that we have attempted to answer.

We have seen that, in the Elizabethan Settlement, formed after years of many and searching vicissitudes, Rome was the enemy whose activity was most feared and with whom compromise was neither expected nor desired. We have seen that this attitude was partly obscured, but never forgotten, during the reigns of the first two Stuarts. And we have seen Royalist Anglicanism, first overthrown, and then restored to power, with practically unlimited opportunities for reaction towards what some people call Catholic doctrine. These Caroline divines where certainly High Churchmen; with a developed antipathy to extreme forms of Protestantism. And their action in 1661 is therefore all the more significant. The severity of their action towards Protestant Dissent only serves to bring into stronger relief the fact that their Catholicism was not Anglo-Catholicism—that their Catholicism was of a pre-Roman, non-Roman and in many respects, definitely anti-Roman quality. With the history of the last 130 years fresh before them, they were anchored to an abiding, ineradicable conviction that, despite all their quarrels with Protestant Nonconformity, their difference with Rome was infinitely more profound and enduring, and compromise with that Church an idea unworthy of serious consideration.

If High Churchmen and Evangelicals would unite on *that* ground to-day—the ground of refusing all that, like the claims of Rome, is repugnant to the Word of God—, the desire for a friendly understanding among themselves, and between the Establishment and Nonconformity would have an incalculably better chance of bearing sound and lasting fruit.

W. D. M.

Common Prayer.

"Ye also, helping together by Prayer."
"The Lord fulfil all thy petitions."

LET US GIVE THANKS—

For the Grace and Truth which came by Jesus Christ at His first Advent, and for the glory which will be revealed at His second Advent.

For the progress made by the Chinese Church in self-government, and for the overruling hand of God in present difficulties in China.

For all who are coming into the fellowship of the Universal Church which Christ has purchased with His own blood.

LET US PRAY—

That the 80th Anniversary Thanksgiving Fund and all that is dependent upon it may be heartily supported, and eventually completed.

For the continued success of our Educational Campaign, and all efforts to awaken our Country to the perils of the Anglo-Catholic and Roman-Catholic menace to the Reformation.

That the Universal Week of Prayer next January may be, under God, a great power in spiritual revival and widened fellowship.

For those meeting persecution in Roman-Catholic countries, and where the enemies of truth and love prevail.

For all agents and representatives of the Alliance seeking to make known the unsearchable riches of Christ, either by word of mouth or distribution of the Scriptures.

Reunion Notes.

Does the New Testament Teach Hell? It was said at the conclusion of a famous Ecclesiastical Trial that "Hell had been dismissed with costs." At the Southport Church Congress it was maintained that belief in Hell had ceased to exist. It was also asserted that belief in Heaven was also a waning influence over the minds of men. It might have been added that belief in Revealed Religion has ceased to be operative in certain sections of Society. But the fact that men cease to believe does not imply that what they have failed to accept as true has ceased to be. The Hell of Medieval Christianity is as fond a creation as the Purgatory that mitigated its torture. No one can read the New Testament without seeing that the Gospels dwell on the fate of the impenitent wicked and describe it in words that can only be expressed by the one word "Hell." Our rosewater views of modern life, and our habit of getting rid of the disagreeable features associated with the teaching of Our Lord have gone far to making the Gospel as preached by Modernists something unrecognisable by those who are accustomed to appeal to Holy Writ for guidance and direction. It is regrettable that leading ecclesiastics should lend their support to the preaching of a maimed Gospel.

A New Evangelism The President of the Southport Church Congress pleaded for a new Evangelism. Dr. David said we have failed in the past because we have talked of salvation to men who did not know the God who saved. He urged a fuller witness on the part of the Church to the world. The nascent goodness should be nurtured and "it is better for you and for them, that you should even exaggerate the signs, however dim, of good impulse in them, than that you should grow to be interested mainly in their faults." It is perfectly true that the Gospel is preached to-day to men who do not know God—if they knew Him they would have eternal life. We have no sympathy with the notion that the modern man is not troubled about his sins. He is troubled, but he does not look upon them as sins—they represent inability to be the man he ought to be. In spite of the apparent heedlessness conscience works and men are as dissatisfied with themselves as they ever were. But it is also true that men to-day do not think of God as they thought of Him in the days of Moody. God has become a shadowy personage—not a living reality. Forty or fifty years ago belief in God and the truth of Christianity was almost general—to-day God has been banished largely from thought and the supernatural from any practical hold on men.

Sin and Salvation It is true that in dealing with Zacchæus Our Lord did not lay stress on his sins. Zacchæus recognised them. He turned from avarice to generosity. He was converted before he knew it. We cannot turn our backs upon the methods and the teaching of the New Testament without disloyalty to Christ and distrust in Him. His coming into the world was due to the Father's love for man who had sinned and His yearning to win him from sin. We have all to come to the cross, sins and all, and we find there the salvation we need. No one questions the fact that the more a man loves and follows the Christ the deeper becomes his sense of sin. The noonday righteousness of fuller knowledge of Christ makes plain what the twilight of the law had only shown as a burden that must be removed, if peace with God is to be won. In Evangelism to-day it is too often necessary to begin at the very beginning—with the fact of God—a fact that is too often ignored. The country has forgotten that God is, and until its citizens come back to this root fact of all religion, the opportunities for Evangelism will have to be taken from the beginning. To lead men to recognise that it is God Who speaks to them in conscience, is the starting point of all efforts to reach their hearts.

The Spirit The subject of the Congress was the Holy Spirit. His manifold activities. We are living in the age of the Spirit and it is not too much to say that millions of Christians do not think of the Spirit as they think of the Father and the Son. The Spirit is to them a vague influence—not a blessed Person in the sense that they believe God and his Son to be Persons. Dr. Vernon Bartlett holds that in the recognition of the work of the Spirit in all the best movements of our day in thought and social effort, and above all in the fresh vision of the historic Christ, "we have at last the firm basis needful for religious revival." In such a revival of true Evangelism much would depend on its being simply "Christian" *sans phrase*, and therefore largely interdenominational and united. "Those who hold, under the leading of the Spirit, the same great truths and hold them as God has revealed them in His Word must show the way to achieving this end. On the Evangelicals the great responsibility rests of making evident to the world this Unity and the task of the World's Evangelical Alliance has been and is to make plain to all men that we are 'one body in Christ.'" We have the best contribution—the Gospel—to make to this great work. We strive in every way to be faithful to the testimony of the Bible.

The Duty of the Churches We have long felt that we have reached a stage in the religious life of the Country when it is necessary for all who are placed in positions where they exercise influence to return to fundamental Christianity. We use the word "fundamental" without any special meaning attached to it by "fundamentalists" in the United States. The root facts of our Faith have been exiled from many pulpits that believe in the attractiveness of "stunts" as a means of bringing people to Church and finally winning them for Christ. If we may judge from the posters exposed outside many places of worship "Questions of the Day" that are as much secular as Religious occupy the thoughts of the speaker. The Churches have the duty of teaching men the Truth about God and Immortality, Christ and His Salvation and the Revelation of the mind of God in Holy Scripture. The Bible has been side-tracked and in its place has been put "Sacramental Christianity," which generally means that the Sacraments have a virtue in themselves, and that participation of the Holy Communion or non-communicating attendance at a sung Eucharist are the beginning and the end of Christian teaching. We must go behind all this and preach Christ as the Saviour who died for man.

Science and Religion From time to time we are recalled to consider the relation between Science and Religion and the recent address of the late Principal Adami called attention to the fact that a great scientist can be a humble and believing Christian. There is science and science. Some scientists maintain that the methods of science are sufficient for discovering all truth and extend to every variety of thought and to every department of human life. Anything that does not come under its notice and command its approval must be rejected. Occupied with the material it has no room for the spiritual. Between this science and religion there must be conflict and not only conflict but the most vigorous war. But there is another view of science which, while accepting every discovery of science as an unveiling of increased knowledge of the working of God, recognises that man has a spirit and is more than the world he envisages. He accepts God as the Maker and Sustainer of all things and knows no reason for rejecting the Revelation of Himself in Christ as in accord with His character. We are thankful that many scientists admit that the net of their methods is not sufficienly close to permit all things to fail to pass through its meshes. There is room for Religion, and Religion has its claims as well founded as those of Science.

Scientific Fact and Theory We must be on our guard when we discuss Science against the error of mistaking theories for facts. The facts of science remain unchallenged amid the changing forms the theories take. A theory is only a working hypothesis—a clever guess that enables the scientist to group his facts and on the strength of its being true to make further progress. Now we have seen in our time the overthrow of theories that

were supposed to be invulnerable to attack. For example: the atomic theory has been displaced and an entirely new theory has been accepted because it can explain facts that were before unknown and have now come into the range of our observation. Even the greatest of all modern conceptions of the Universe, Newton's, has had to be laid aside and the view of Einstein takes its place. We do not profess to grasp the conception of the German thinker and it may be that it will live a great deal longer than that of Newton—but it is not final and other views will come into conflict with it. But this does not in any way invalidate the eternal Truths of Religion which have been found to work more satisfactorily than any theory of science. We who believe in the Incarnation and Resurrection see nothing in the facts of science to cause us to doubt their reality as facts that cannot be shaken.

A Chancellor's View It was reserved for a Chancellor in the Diocese of Liverpool to receive the views of the Bishop in a written communication when the application was made for a Faculty to permit the erection of an Aumbry—a recess in the Chancel to preserve the Reserved Elements—with a light burning before it. The Bishop told the Chancellor that he approved the application as "The aumbry is to be used only for the reservation of the elements in both kinds." The Chancellor accepted the view of the Bishop and approved the Faculty. He gave as his reasons a series of arguments on the wording of the Articles, which were made to say exactly the opposite to their plain meaning. When he came to the Rubric he held that it was inserted to prevent irreverence but effectively forbade Reservation in any form. This is the law. The Bishops have allowed the minor variation of the Clergyman alone consuming the Elements without calling the Lay Communicants to partake with him. Therefore the Bishop may well have the discretion to permit Reservation as a minor variation. He can dispense " with the strict observance of a Rubric which being designed against irreverence has no substantial relevance. And if communication without the full service is to be allowed, the spirit of the Rubric itself would seem to require some decent receptacle for the elements pending administration."

What This Means The judgment has created comment in all circles legal and ecclesiastical. The Lawyers are astonished at a Judge taking instructions from an administrator and cannot understand the reasoning on which the decision is based. They see in it a threat to the independence of Judges and think that it has been the result of a Report on Church Courts that has no legal force. All acquainted with the history of the Church are amazed that any Judge should consider Reservation and all that is involved therein as a "minor variation," when the issues raised have to do with the most sacred opinions of the Reformers, the unbroken practice of the Church and the controversies that are attracting such wise attention. If the spirit of this judgment be a guide to the future, we may find ourselves called on to accept as permissible doctrine and practice in the Church of England everything condemned in the Articles and forbidden in the Rubrics. We know that these things are taught and held illegally at the present time, but this is very different from having them permitted by law and made the standard of practice and teaching. We do not think the Christianity of England wishes to see the National Church taking this form.

The Law of the Church of England The Prayer Book is under Revision and the gravest anxiety prevails lest the proposals of the Bishops may include a permissive Reservation of the Sacramental Elements for the communication of the sick. All who are familiar with the Reformation struggle know that in England it centred on the doctrines of the Mass and the localised Presence of Our Lord in the Sacramental Elements. There was not a shadow of doubt in the minds of Archbishops, Bishops and Theologians from the date of the Prayer Book of 1552 that Reservation was illegal for any purpose until the spread of Anglo-Catholicism. Even the Bishops formally accepted the opinions of the Archbishops in 1900 and acted on them.

There had been no formal Court Decision, as no one doubted the state of the Law expressed in the Articles and emphasised in the Rubric which says "And if any of the Bread and Wine remain unconsecrated, the Curate shall have it to his own use: but if any of that which was consecrated, it shall not be carried out of the Church, but the Priest and such other of the Communicants as he shall then call unto him, shall immediately after the Blessing, reverently eat and drink the same." No prohibition could be more clearly expressed and the Articles are equally clear in their teaching.

Struggle or Peace We shall probably know in February what the Bishops propose and on their character the whole future of the National Church depends. If their Lordships issue alternative uses that contain conflicting doctrine and authorise the Doctrine of the Mass, the localised Presence in the Elements and the use of Vestments and the Practice of Reservation we believe that England will be in the throes of a religious struggle that will recall the tenseness of feeling and the essential factors that made the Reformation epoch one of the most outstanding in history. The struggle will be between a Sacramentalism which is essentially medieval and the Teaching of Holy Scripture and the Church of the Apostles. It may be too late to avoid this and the warnings of Bishops of the terrible consequences that will ensue, if their proposals are not accepted, show that they are looking at the matter from one point of view, whereas those who cannot accept the proposals regard it from an entirely different angle. Is the Church of England to be medievalised in order to make it pleasant for Romanisers to minister as its Clergy? We cannot for a minute believe that Evangelical Englishmen will answer "yes" to this question.

The World Character of the Proposals Revision is not merely an English question. The reintroduction of Medievalism affects Scotland and Ireland. Scotland cannot see the Reformation maimed and mutilated without realising that God's truth is at stake. The Formularies of the Church of Ireland deliberately reject what Anglo-Catholicism teaches on the Sacraments. The Missionary work of the Anglican Communion as well as the branches of the Communion in the Dominions will all be affected by changes in a sacerdotal and medieval direction. We are inclined to think insularly when we should think in world terms, and no greater calamity could befall the National Church than the disintegration and consequent weakness that will undoubtedly follow the acceptance of the Bishops' proposals if they are as prefigured by the Bishop of Liverpool's action. To us who have the unity of God's people at heart the outlook is most distressing. We hate controversy and avoid it when possible. But in this case controversy is forced upon us and as we look forward to the inevitable bitterness that is due to the action of the Anglo-Catholics being supported by Bishops, we shall do all in our power to avoid bitterness, but we must stand by the Truth of GOD.

A Practical Proposal In the Church of England the World Call to extend its Missionary enterprise is being sounded. It is maintained that the hour has come to go forward or else lose the greatest opportunity in its history. If during the next eight months the Church of England is divided into two, then the World Call will be neglected for no one can possibly be keen on a call that comes from a Church which proposes at home and in the Mission Field to speak with two voices. The *Morning Post* has dwelt on the dangers of the "Two Voices" in the one Church and that danger is very real. We see in the anxious appeals of the Bishops an uneasiness lest their proposals may be defeated. They may well be uneasy if the extraordinary action of one of their number on the eve of the publication of their plans be an index of their character! A minor variation, a matter of secondary importance when the doctrine involved was sufficiently grave to cause the whole course of English Church history to be altered and the Mass Books to be swept away from all the Holy Tables of the Church. Would it not be wise for the Bishops to refrain at this critical hour from making controversial proposals and to confine Revision to those matters that do not cut deep into the

convictions of those whose loyalty to the Reformation must be taken into consideration.

The Church of Rome Outward appearances seem to point to a growth of the influence of Rome. More representatives of Foreign States are found at the Vatican than in the past. This is largely due to the creation of new Powers, but it is also owing to the presence of an English Minister. Spain openly adopts the Roman lead and Italy has taken many steps to draw closer to the Vatican. The dread of Bolshevism has driven many into allegiance to Rome, as an Institution that will resist its inroads and has made others refrain from criticising. The amazing action of the Church of England in sending representatives to Malines has spread a belief that the National Church has ceased to reject Roman doctrine. And the prestige of Rome is increased by the homage paid to Francis of Assisi and other good men whose adhesion to Rome was inevitable, even when Rome destroyed the ideals that made them great. Nevertheless we are convinced that in spite of all this outward show Rome is disintegrating to-day even more rapidly than in the past. We are passing through a post-war phase that makes aquiescence in "authority" easy for many. The awakening comes and with it a falling away from what is seen to be untrue and tyrannical.

The Belgian Royal Marriage The Belgian Crown Prince married the Princess Astrid of Sweden in accordance with the law of Sweden. The civil Service took place in her native land. As her husband the Crown Prince is a Roman Catholic, the religious service shorn of the blessing took place in the Roman Catholic Church of St. Gudule in Brussels. Mixed marriages are never welcome to us and we have always resisted the attempts of the Roman Church to enforce its decree "*Ne Temere*." We believe that under existing Canon Law in that Church no Roman Catholic is allowed to be married to a Protestant unless certain documents are signed and the whole effort of the Church of Rome is directed to obtaining the submission of the Protestant spouse to the Roman Church before the marriage. No religious ceremony other than that of the Roman Church is permitted. The Princess refused to change her faith and it would seem that the Belgian Constitution allows the Queen to be Protestant. Memories of a very different attitude on the part of a British Princess rise to our mind. We are thankful that the Swedish Princess remained steadfast in her faith. She had however to promise that any children of the marriage will be brought up Roman Catholics.

Cardinal Bourne on United Worship There has recently been a Slavonic Mass in Westminster Cathedral. Cardinal Bourne justifies this on the ground that the doctrine taught is identical with that of the Roman Church. On the other hand Roman Catholics will not even say the Lord's prayer with Protestants, for the latter hold all sorts of errors. "To a Catholic who believes that there is a definite and actually ascertained truth in religious matters, and who has accepted that truth as the very foundation of his worship of God, participation in worship with those who do not believe as he does is not only repugnant but manifestly unlawful." "To the Catholic it is the truth and reality that underlie the prayers that matter: its outward expression matters little, provided that it does not contradict or belie the underlying truth." This puts frankly what is the real practice of Romanism—Believe all we believe: accept the discipline approved by the Pope and we shall pray with you. If not, then we cannot even say the Lord's Prayer with you." This is exclusiveness of the most extreme kind and must be a revelation to those who believe that Rome will accept anything short of absolute submission before any attempt at union can be successful.

Youth and the Church Every one who thinks and observes knows that youth to-day is not attracted to the Church. We have more than once given as a reason that the family pew has disappeared and that the Churches have largely ceased to be a representative of all classes and ages. We have provided for all classes and have failed to bring them together in the Church. At Chelmsford the Diocesan Conference and at Leicester the Congre-

gational Union dealt with the problem, but we confess we derive very little light that will lead to better things. The usual complaints were made in the name of youth of the dullness of the Churches, the incapacity of the Ministers and the old fashionedness of the doctrine taught. This has always been the complaint of youth, and youth would cease to be youth if it were not frankly critical and adventurous. It must be borne in mind that the provision made for the education of youth after business hours takes from the Church to the Polytechnics and Evening Schools the seriously minded and every district provides amusement for the others. We do not think that youth is in revolt against Christ, but we do think that youth is tremendously influenced by the example of the men and women who do not attend Church and invent reasons for their abstention.

A New Danger In one of our best known Literary Journals we find a proclamation of teaching that is not connected with a book under review. The writer maintains that the doctrinal character of the Reserved Sacramental teaching, now so common in Anglo-Catholic circles, carries with it no grave difference from that of the Reformation Churches. It is only the difference that is implied when a parent gives a command to a child from the ground or from another floor. Christ speaking from the Tabernacle and Christ speaking from the Unseen which He inhabits are one and the same. The obedience to Him is everything! Here we have a fair specimen of that indifference to Truth which ends in the rejection of all Truth. It makes a world of difference whether we believe in the universal presence of the Saviour and worship and obey Him everywhere, or whether we believe that through the words of a Priest in the succession He becomes present in Bread and Wine and has to be worshipped therein. The whole nature of God and His relation to man is at stake and the Anglo and Roman Catholics acknowledge this. We cannot play fast and loose with Truth and say it does not matter when a whole system of belief contrary to that found in Holy Scripture is concerned. No one who thinks can truly say "It makes no matter."

Gambling We have seen that the Betting Tax led to a strike of Bookmakers which soon came to an end, as it had neither public sympathy nor anything else behind it save the spirit of avarice. But it has called attention to the close connexion between Horse Racing and Betting. But this is only one manifestation of the spirit that has taken possession of our Nation. The Post Office has had to set up a special department to deal with the Cross Word Gamble, the "Greyhound Races" in Manchester show the same spirit, and even in Churches we find support given to the mania. In a Woolwich Church "the Clergy and Promoters" have organised a raffle for "Splendid Christmas Gifts" which include "2 bottles of Whisky and 4 bottles of Port wine." We need something more than mere Resolutions to combat the evil. The State will not interfere unless backed by public opinion. How many sermons have been preached on Gambling? How many Ministers of Religion have made a real effort to deal with the moral issues at stake and the absolute contradiction of the gambling to the Christian spirit? Here is an evil that eats into our social and religious life and our National Christianity has not grappled with it in anything like a spirit of moral indignation.

"Religion of To-morrow" We confess that we are little moved by the prophecies of the Religion of to-morrow. The religion of to-day is the all-important fact. We remember the many prophecies made during the war and their lamentable breakdown in experience. Men were so busy in preparing to dream that they forgot to work and see that to-morrow has its roots in to-day. Consequently when Bishop Welldon declares that "In the Church or Churches of the future there will be less of the Christian Creeds and there will be more, perhaps, of Christian deeds" we are unmoved unless he means that religion will have to govern all departments of life to an extent it does not govern them to-day, and that Creed and Life will walk hand in hand. We cannot throw over the teaching of Christ and the Apostolic Church, we cannot surrender the doctrine of the Divinity of Christ and His Atonement for sin. To do so would be to

preach another Gospel and there is no Gospel, save the Gospel of Christ, that can save men and give them the power to overcome sin. But we are entirely at one with Him when He pleads for the greater unity of the Reformed Churches. We must get together and begin to do so to-day. A witness of a spiritual unity between all who love and serve the Lord Jesus Christ ought to be fostered.

Religious Questionnaires American customs are frequently followed in this country and readers of works of American Psychologists are accustomed to records of the results of questions asked by Professors of all classes concerning their intimate beliefs. The average person does not reply and the records are vitiated by this fact. We do not know what the custom in the States is, but in England most thoughtful Christians resent the secular enquiry into their most sacred thoughts and feelings. One of our "highbrow" Weeklies undertook an enquiry in which such questions as "Do you believe in an impersonal, purposive, and creative power of which living beings are the vehicle corresponding to the Life Force, the *élan vital*, the Evolutionary Appetite, &c.?" "Do you believe that Nature is indifferent to our Ideals?" Side by side with these abstruse questions are "Do you believe in any form of Christianity?" "Are you an active member of any Church?" "Do you believe in a personal God?" As was to be expected when the questionnaire was reprinted in a largely circulated Daily paper a greater proportion of the readers of the Weekly responded to the request for answers, and as the Questionnaire appeared in more than one issue of each paper we are not aware what proportion of actual readers to those who replied in either case responded.

The Replies Endeavouring to analyse the Replies we came to the conclusion that they represent that section of the public which is always ready to advertise its eccentricity as well as the zealots who never lose a chance of saying what they believe. In the Weekly Summary we find that 743 believe in a personal God and 945 believe in some form of Christianity. It seems incomprehensible to our simple mind that 202 persons can accept any form of Christianity without believing in a personal God. In the case of the Daily 9,991 believe in a personal God and 10,025 believe in some form of Christianity, but as 336 were doubtful as to their belief in a personal God and 618 were equally doubtful as to their belief in any form of Christianity we can make no comment on this result. In the Weekly 76 believe in Transubstantiation and 1,731 do not, whereas in the Daily 1,456 believe and 12,147 disbelieve in this dogma. We do not analyse the other questions, as we have said enough to prove that the whole matter is interesting as a study in figures, but as a clue to the real beliefs of the average person it has very little value. We were aware before we read it of the cross currents that flow in our religious life and do not think that much of importance has been derived from the much advertised enquiry.

The Late Rev. C. F. Fison Some men who do a great work for God are only known to a small circle. Few who have chosen to work in a rural Parish have laboured more ceaselessly and unselfishly than the late Rev. C. F. Fison, Vicar of South Nutfield, for many years a Member of the World's Evangelical Alliance. He never lost a moment in the discharge of what he believed to be his duty. He loved Missions and during the Winter with his Lantern he was to be found lecturing in village and town in order to rouse interest in Foreign Missions. He had travelled widely in Europe and knew as few Englishmen the religious condition of the Latin Lands. Therefore he threw himself whole-heartedly into the work of the Spanish and Portuguese Church Aid Society and had a unique acquaintance with the local Churches and the general outlook in both lands. He frequently preached through an interpreter and was a trusted adviser and the wisest of guides. As an amateur Photographer he used his camera to great advantage and the hundreds of slides made from his negatives, as well as the scores of illustrations for articles, have been of great value. He never faltered in his hold of Evangelical Christianity and lived the Faith he held. Such men are the salt of the earth.

World Mission Notes.

The Missionary Message With great thankfulness we read in the *International Review of Missions* an article by Dr. Heinrich Frick which puts very clearly the nature of the Missionary message. In these days when accommodation takes the place of straightness and the desire to make light of differences is wide-spread, it is satisfactory to read an author who in the most influential Missionary Periodical says "The special message of salvation alone has been and will be the root and heart of our Missionary work. And it carries with it a conviction of superiority not with regard to the messenger but to the message, and from the message reflected also to the messenger as far as he is really bringing that message." Dr. Frick shows that the Christian message is exclusive, is a living organism embodied in a Church and that Christianity is unique. We wish that these facts were universally borne in mind by all missionaries as the modern attempts to accommodate the Christian message to the prevailing religious teaching of the environment have worked more evil than good. None other can stand by the side of Christ. There is no Christian Pantheon with room for other Gods.

An Australian Edinburgh Sixteen years have passed since the Edinburgh Conference sent its thrilling message throughout the world. This year Australia under the Presidency of Dr. Mott held in Melbourne its "Edinburgh" at a time when Australia had become conscious that it is a Nation with a conscious mission. Australia still carries on its main Missionary enterprise in connexion with the Societies of the Motherland. It supports generously missionary enterprise and has 1,000 representatives working in the Foreign field and collects more than a third of a million for Missionary work. The strategical position of the Continent is now being understood, standing as it does at the gateway of the awakening East. Australian Mission work is growing rapidly in the hearts of the Christian population and a recent Chinese Consul-General left convinced that a minority of Australians truly followed Our Lord's teaching, that this minority was growing and that in the end it would become a majority. "Then Australia would become a truly Christian nation and the Spirit of Christ would be reflected in its politics and its commerce." This is a remarkable testimony.

New Guinea The discovery of gold in New Guinea has called attention to that great Island with its pygmies and cannibal tribes. Gold always attracts undesirables and New Guinea has been no exception. Australia became possessed of the German portion of the island during the war. "Then it was thought to be a great gain. Since then, however, it has dawned upon us that this possession is not a prize to exult in, but a burden to be carried." Australia has received a mandate from the League of Nations for the administration of German New Guinea. Missionary work is full of difficulty. The climate is bad, the natives are hard to reach and when won to nominal Christianity the most patient task has to be faced. The Lutheran Missions we are told have created "a fine type of capable and self-dependent Christians." We are glad that they remained at their posts during the war and still continue doing their splendid work. Australia looks forward to the time when the whole mandated territory will be permeated by missionary influence and a Christian Church will take the place of heathen barbarity.

China Who knows what is taking place in China? Even Ministers of the Crown are ignorant, and the reports that reach us as true are by no means consistent. There is no central Government in China able to speak for the

whole country. No prominent statesman can make any promise that he can keep, and every week brings us tidings of change. Missionaries who are hopeful find their hopes dashed to the ground by events that were unexpected and there is danger where it was least anticipated. We fear that the Missionaries are just as unable to see their way ahead as any other section of the community and the chaos that prevails in a land where one-fourth of the human race live is a matter of more than ordinary importance to the world. Is China a Nation? Have the Chinese any definite ideals of a constructive character for their land? Is there a prospect of the strife ceasing and peace being restored so that the Missions may do their work in freedom from the constant disturbance of invasions and retreats? We cannot tell. No one can prophesy.

A Chinese Questionnaire The National Christian Council wisely or unwisely, circulated among the Chinese Christian Leaders a questionnaire regarding the Church and the Toleration Clauses. Two hundred and seventy-five replies were received and we are now only concerned with the first question: "Shall the Church express its opinion in regard to politics?" One hundred and seventy-one replies are in favour of this course. The reasons given are:—Chinese are citizens, and as the Churches consist of citizens they should corporately say what they think on political problems. Religion and Politics are essential for the establishment of enlightened government and as religion is more fundamental when conditions are unsatisfactory it should intervene to reform. Where political affairs touch the Church, it should not remain silent. Superficially the reasons seem good but they miss the real centre of the problem. The Church exists for higher ends than those of politics, which divide citizens, and the Church can easily degenerate into an organisation for mere political ends. They also show the grave danger of an exclusive nationalism taking possession of the Church in a land such as China. We can understand that Chinese Christian leaders wish to be patriots. They ought to be, but their position as Leaders ought not to bind the Church to any special political policy.

The China Inland Mission and the National Christian Council We note that the China Inland Mission has withdrawn from the Council and that its withdrawal is regretted. We have not sufficient information to enable us definitely to assign the grounds of the withdrawal, but a number of statements made by the officials of the Council dealing with international events must place in grave perplexity workers who desire to stand outside the political arena. The problems that occupy the mind and thought of so many who pray and work for and in China are at this time so complex that we can only recommend the land and all it represents to the Christians who believe that China has a great future for Missionary enterprise. In times of political excitement it is always hard for citizens to divorce politics from the one organised form of life they know well. Therein lies the danger to which the Chinese Church is now exposed.

The Endurance of the Missionaries From all provinces of China reports come of the brave and unflinching devotion of those who have gone to proclaim the Gospel. They pass from days of darkness to days when the clouds lift. In light and darkness they trust and their people remain faithful. In some places the Missionaries have had to leave their work. In others they have been taken captive and released by the Chinese troops. In many parts the conflicting armies have not come into contact with missionary enterprise, but even there the conflict has had its repercussions and conditions are not normal. God alone can restore order to the land that is now passing through so grievous a crisis. The Powers interested in China are at variance. No one can speak for them. We pray that anything like armed intervention may be avoided and that the country may soon become peaceable. For Christians, trust in God ought to be their stay. Let all who love the Chinese people and those who bring God's truth to them, pray that His children may be guarded from all evil.

Africa a Missionary Unit An International Conference held in Le Zoute on the Belgian Coast brought together Mission experts, leaders from the Home Churches and Africans who have shown their capacity to guide their own people. Not only were direct Mission interests represented, but men who have held and hold great positions in Government service attended. Sir Frederick Lugard holds that the acceptance of the principle underlying the conception of the Mandate of the League of Nations will bring to Africa as great a change as the abolition of slavery. The Vision before the Conference was the redemption of Africa. The new Educational policy offers unique openings, the minds of Africans are being opened and the way is being prepared for the entrance of the Gospel. The great need is of men of the right type and women too, who can do what men cannot perform. Much stress is being laid on the circulation of the right kind of literature. It must be remembered that there is little literature in native tongues and it is essential that they should receive, on being taught to read, books that will be helpful in their spiritual and moral training. Education is absolutely necessary for the Christian community if it is to live and advance.

England and Africa As we read the reports of the Le Zoute Conference we recalled the period in English history when co-temporaneously with the circulation of printed books came the Reformation. The two were intimately connected. The Bible in the language of the people was the most widely read book and so it ought to be in Africa. It has been said that the English language owes its richness and melody to the Bible and Shakespeare. The Bible especially made the people attracted to good reading. No work is of more importance from the educational standpoint than the provision of the Bible for use in all educational efforts in Africa. The British and Foreign Bible Society is alive to the duty incumbent upon it. We are apt to forget that the Bible is not one Book only but a library, and it is a book that makes progress a necessity. Those who know how to read influence their friends and the call to surrender to Christ is learned by many from the lips of those who have it as the only book they can read. An Africa reading its Bible means a Continent won to Christ.

Vision and Service We have mentioned the vision of Africa as one and this brings to mind the words of the Rev. F. G. Green who has given up his Parish to go as an educational recruit to Kenya. "What is the use of a vision unless it is translated into service? We have power more than sufficient to supply the needs of the world. We have Christ, but unless we share Him we cannot keep Him. There is resident in the Church power; it can be operative everywhere if we will yield our whole selves to Christ—to be channels of His power." This is true, and if Africa with its great and undetermined future is to be a help and not a menace to the world, the vision of Africa must be the call to the best that Christian England can give for its emancipation from the ignorance and superstition in which it lives and the resistance to the attacks of Islam.

Jerusalem Jerusalem is a Christian magnet. Its sacred associations draw all types of Christians to its unique sites. The streets trodden by the Master, the probable places where He died and was buried all summon the Christian to meditation. It is well that in the city there is a Church where Evangelicals can find a haven of rest and worship that will unite their home memories with the sacred associations of the City. Christ Church, Jerusalem, is such a centre. Just inside the Jaffa Gate the Gospel is faithfully preached and everything that can be done to help spiritual worship is prepared for the visitor. Many who have returned from visiting the Holy City have expressed their gratitude to the London Jews Society for providing a House of Prayer where they can meet together round the Lord's Table in remembrance of Him Who died until He comes again. In Jerusalem also is the Hospital which tends the bodies of native sufferers and shows to the Jews that those

who follow their Messiah minister to human need wherever it exists.

Haifa In Haifa the British Jews Society have a station and dispensary on a spur of Mount Carmel. The influx of Jews offers many opportunities for Evangelisation. They come from many lands and some of them have no pleasant memories of their treatment at the hands of Christians. They enquire—some of them secretly—and when they have learned the great secret they are exposed to the traditional enmity of their race. They become homeless, they are at times persecuted on false charges and have on all occasions to bear hardship. The Dispensary also has a steady increase in the number of those who use it and come under the influence of the Gospel. The future of Christian work in Palestine ought to be a chief interest in the minds of those who owe all they value most to Him Who lived in this land and died there for their redemption.

The Barnardo of the Argentine No work has been carried out more efficiently than that of the Rev. W. C. Morris who is head of the Argentine Philanthropic Schools and Institutes. He has as his motto "The Education of the Soul is the Soul of Education." He has under his influence no fewer than six thousand poor children and for twenty-eight years he has devoted himself unstintedly to their well being. In the home 230 boys and girls live. They were visited by the Prince of Wales during his stay in Buenos Aires. The State has in the most public way acknowledged its indebtedness to Mr. Morris for the wonderful work he has done, and the Minister of Public Instruction has written in glowing terms of the character of the training given. In his words "no one can appreciate in terms of money" what the young children cared for by the Schools mean for the country. In the midst of a city like Buenos Aires it is a splendid proof of Christian zeal to have this work done by a devoted servant of God.

Spain The Spanish Directory appears to have control over its agents, who recently have not been guilty of overt acts of persecution against Evangelicals. The restrictive laws still remain in force, and although the work in the organised centres is allowed to go on without interference, work in outlying places and new districts is hard to maintain. Spain is very much open to outside public opinion. What will not be done because it is right, is frequently done to avoid comment by Foreign Nations. The strength of the Directory is dependent on the support it receives from the Church of Rome which strives to crush the Evangelical Church, but the Statesmen know that to act in obedience to ultramontane wishes means a breach with the goodwill of educated and enlightened European opinion. To this the recent immunity of Spanish Evangelicals from State persecution is due.

Mexico In a letter published in that bright and informing organ *Espoña Evangelica* the writer says that there is religious liberty in Mexico where there are still many Priests who exercise their office. Hundreds of Priests are not molested. "The people is Catholic for the most part and follows its priests in religion, but it opposes them in politics." In an article in the *National Review* Mr. H. E. Stutfield gives an historical sketch of the struggle between Rome and the State in Mexico. It makes sad reading, for the Church of Rome has neglected its proper work, has amassed great wealth and properties and is superstitious to the core. Rome is reaping the whirlwind in Mexico and the struggle now proceeding is fundamentally one with the struggle that took place in Europe in past centuries.

Portugal and Foreign Missions The Portuguese Government has issued a decree regulating Missionary work in Africa and Timor. Provision is made for the support of Roman Catholic Missions and animosity is shown to other Missionary effort. Tolerance is promised to them but it is boldly stated that their methods and work are opposed to all the traditions and outlook of the Portuguese people. They are accused of being centres of intrigue and their home Societies have been the source

of false accusations against the Portuguese Government. The paragraph devoted to Protestant Missionary work bears all the signs of rooted hostility. The attitude of the Government is, to say the least, disquieting.

The National Bible Society of Scotland The Rev. G. A. Frank Knight, D.D., who is well known throughout Scotland and Europe for his large-hearted Evangelical Spirit, has been appointed General Secretary of the National Bible Society of Scotland. Dr. Knight is grandson of the Rev. A. N. Somerville who, like his distinguished kinsman, was a member of the Evangelical Alliance and took a leading part in the negotiations for the release of Matamoros and the other Prisoners in Spain. We trust that Dr. Knight will long be spared to maintain and extend the invaluable work of Scotland's Bible Society.

The Late Sir Wm. Mackworth Young We learn from *The Times* that a memorial to Sir. Wm. Mackworth Young, K.C.S.I., a former Lieutenant-Governor of the Punjaub from 1897—1902 and for many years a Member and Vice-President of the World's Evangelical Alliance, was unveiled on November 7th in Lahore Cathedral. The memorial was unveiled by Sir Malcolm Hailey, the present Governor, and was accepted by the Bishop of Lahore at evensong.

Sir Mackworth Young is one of the great Punjaub names and his memory is to this day held in high honour by the older generation of officers and people in this Province. He will always have a niche in Indian history owing to his part in the controversy over the separation of the North-West Frontier Province from the Punjaub, as he honestly believed that the separation was not in the interest of the people both of the Punjaub and of the Frontier. Sir Mackworth Young, who continued the tradition of the Great Punjaub administrators, the two Lawrences (1849—1859), Sir Robert Montgomery (1859—1865), Sir Donald McLeod (1865—1870), and Sir Robert Egerton (1877—1882), was deeply religious and thoroughly efficient, with a single-minded desire to promote the well-being of his Province. It is pleasing to note that this is still remembered by the Punjaubis and full tributes were paid to his memory by old Indian and British friends. Some of his officers were present at the unveiling as also was his son Mr. Gerald Mackworth Young, I.C.S., Secretary of the Army Department.

The Greek Evangelical Churches Dr. Moschou has issued a brief report on the present position of the Greek Evangelical Churches. The flight of refugees to Greece brought in its train Protestant congregations accustomed to worship in Asia Minor. They valued their privileges and found themselves deprived of everything when they reached their mother country. Through their own zeal, helped by the Bible Lands Mission and American friends, they have been able to organise Churches and to extend their influence. The three pre-refugee-era Churches have increased to nine, and in five other places there are more or less organised groups of Protestant Greeks. They have had to face opposition which they have overcome. The number of members increases and Church buildings have been started. The movement is still small, but it has life and devotion. It is a proof of the earnestness of these refugees to find them able in one centre to erect a Church building with seating accommodation for six hundred people. The members are definitely Evangelical in their belief, and rejoice in the freedom which Christ gives.

"On the mission fields the pronouncement towards unity is so strong that, but for many of the churches which are supporting mission stations, the native Christians would lead a movement for the union of all Christian forces in their respective fields. The Christian mind of the world is coming to think in terms of unity rather than in terms of division, which has characterised it through the centuries. These are the triumphs of Christianity."

Books Worth Reading.

THE CHRIST OF THE INDIAN ROAD. By E. Stanley Jones. (Hodder and Stoughton. 5s. 6d.)

The writer of this book is an experienced and eloquent Indian Missionary who, after having worked for many years on ordinary lines, received a vision. He was downcast and at prayer when a Voice seemed to say: "Are you yourself ready for this work to which I have called you?" I replied, "No, Lord, I am done for. I have reached the end of my rope." The Voice replied, "If you will turn that over to me and not worry about it, I will take care of it." I quickly answered, "Lord, I close the bargain right here." He became possessed of a great peace—by Christ Himself. He looked forward and came to the conclusion that he should be absolutely frank, that no attack should be made upon any one's religion, questions should be asked, the leading non-Christians should be asked to preside at meetings, "Christianity must be defined as Christ, not the Old Testament, not even the system built round Him in the West, but Christ Himself, and to be a Christian is to follow Him," and Christ must be interpreted in terms of Christian experience rather than through argument. This was his programme eight years ago, but since he has dropped out the title Christianity from his announcements and has simply used the word Christ, and he has placed Christ in an Indian setting.

The book is a record of the way in which he has carried out his project and the results that have followed. Incidentally it is a record of the method by which he approached leading personages in Indian life. With the exception of interviews with Gandhi and Tagore, we have very few references to names and places, and to the thoughtful reader the book gives the impression of having been written without notes that would ensure accuracy in details. Judging by the few instances that we have been able to utilise as checks on statements, we do not think that Mr. Stanley Jones has the critical mind, and believe that he is not accustomed to verify his references. But we accept in the main his account of the Mission he undertook and the results of his method.

We have two remarks to make. Mr. Jones is not very deeply impressed by what England has done for India. He brought to India a strong belief in American democracy, and seems to think that all agitation for its adoption in India of democracy in some form or other is a proof of Divine discontent. We felt as we read his descriptions of his meetings that they were of a class that would appeal to the portion of Indian life dissatisfied with British rule and anxious to have a change. Christ was honoured not as Lord and Saviour, but as One who had given the West a religion which it did not follow. We find that the Missionaries mentioned with honour are those who have been the apologists of Indian agitators and have identified themselves with praise of these men. There is no identity between following the Christ as Lord and Saviour and using Him and His teaching as a lever against English rule which shows itself to be false to the character of Christ.

An Indian Christ is no more the Christ of the Gospels than is an English Christ. We have no doubt that India has a contribution to make to the fulness of His Body the Church, but we are averse from any idea that Our Lord is different to Indian eyes from the Person we find in the Gospels. The chapter on Questions is most illuminating. It really runs counter to the whole spirit of the Book that we must have a different message to India from that delivered elsewhere. One after another the questioners raise problems that are familiar to all accustomed to discuss the many inexplicable things in life. Precisely the same difficulties occur to an educated Indian as meet the mind of a Westerner, and we should have liked to have had the opportunity of hearing the solutions given by Mr. Jones to many problems that can only be fully solved when we know as we are known.

We do not think that the abandonment of the Old Testament and Historic Christianity will result in the conversion of India. What God has marvellously wrought there is the fruit of faithful seed-sowing and consistent living by His servants. We feel just as strongly as Mr. Jones the difficulties raised by immigration problems, and hold that in

the Presence of God there is no difference between Indian and American. But there are differences between them from the human standpoint and the impingement of Eastern habits of life on the highly organised Society of the Western nations lead to results that are far from beneficial to either. This is not caste as understood in India, where members of the same race and religion are kept apart by rigorous and unnatural rules. Whether a Christian man be white or black makes no difference in the mind of Christ and His Church, but from the social, economic and marriage point of view it makes a great difference. The clash of civilisations that have grown up apart may easily cause ruin where construction should be sought. Mr. Jones has written a very interesting book, but we doubt whether its leading ideas will stand the test of time or the examination by those who know India well. We frankly do not think that a good deal of it fits in with the outlook and method of Holy Scripture. We cannot jettison the Word for the sake of appealing to one side of Indian life.

W. W. CASSELS: FIRST BISHOP IN CHINA. By MARSHALL BROOMHALL, M.A., China Inland Mission. (6s.)

Well may the Archbishop of Canterbury speak of Bishop Cassels as one of the very foremost missionaries of our time. His biography, written with all that literary charm which we expect from Mr. Marshall Broomhall's pen, is a book which cannot fail to do good. It is the record of a life hid with Christ in God. One is thrilled to read again the story of "The Cambridge Seven" and to find that through all the succeeding years Bishop Cassels retained to the very end all the enchanted vision, the whole-hearted devotion and the warm and contagious enthusiasm of those early days. The secret of his stedfast endurance is patent in these glowing pages. Bishop Cassels was a man to whom prayer was as vital a necessity as breathing.

He had one absorbing interest in life—the winning of souls to Christ. He loved his Lord and he loved all those for whom Christ died. Working in China he kept up his interest in mission work everywhere. He was no mere emotional visionary, but a practical man of affairs whose days were spent in planning for the physical and moral and spiritual uplift of his fellow-men, and to accomplish this he preached Christ, and he lived out what he preached. He was a whole-hearted member of the World's Evangelical Alliance.

"Perhaps even more than his prayers," writes his eldest daughter, herself a missionary in her father's diocese, "his real devotion to the Lord Jesus made a deep impression on me. This was the keynote of his life. All his work, his zeal and self-sacrifice were out of a burning love for the Lord. He has said to me more than once 'The test of any man's reality is, has he love for the Lord?'"

May the book be widely read. It will cause many a young Christian to hear the voice that still is asking "Whom shall I send and who will go for Us?" and none can read the book without a stirring of the heart to thanksgiving and praise for the noble testimony of such a life to that Gospel which is still the power of God unto salvation to everyone that believeth.—J. C. L.

World's Evangelical Alliance (British Organisation)

Founded 1846. Incorporated 1912.

BRANCHES of the World's Evangelical Alliance exist not only in many parts of the United Kingdom, but also in the principal countries throughout the world.

President—

Vice-Presidents—The Right Hon. LORD KINNAIRD, Right Hon. LORD POLWARTH, C.B.E., Most Rev. ARCHBISHOP OF MELBOURNE, The Right Rev. BISHOP OF SODOR AND MAN, Right Rev. BISHOP TAYLOR-SMITH, K.C.B., C.V.O., D.D., Right Rev. BISHOP WELLDON, D.D., The Rt. Hon. Sir WM. JOYNSON-HICKS, Bart., M.P., Sir PERCY E. BATES, Bart., G.B.E., Sir ARCHIBALD CAMPBELL (of Succoth), Bart., Sir MATTHEW DODSWORTH, Bart., Right Hon. Sir ARTHUR GRIFFITH-BOSCAWEN, Sir THOMAS W. H. INSKIP, C.B.E., K.C., M.P., Sir GEORGE A. KING, The Hon. Sir C. MONTAGUE LUSH, THOMAS A. LEMON, Esq., Dr. G. CAMPBELL MORGAN, Sir CHARLES OWENS, C.B., Sir LULIAN POUND, Bart., Sir CHAS. CHEERS WAKEFIELD, Bart., Sir ANDREW WINGATE, K.C.I.E., Sir ALFRED YEO.

Honorary Treasurer—R. C. HART-DYKE, Esq.

Hon. Secretaries—The Rev. the Hon. W. TALBOT RICE, M.A., Rev. J. CHALMERS LYON.

General Secretary—HENRY MARTYN GOOCH, Esq., M.B.E.

Bankers—BARCLAY'S BANK, LIMITED, Bloomsbury Branch.

Auditors—Messrs. J. & A. W. SULLY & CO., 19-21, Queen Victoria Street, E.C. 4

Offices—Alliance House, 19, Russell Square, London, W.C. 1

Telephone—Museum 0019. *Telegraphic Address*—"Christendom, Westcent, London."

*** Cheques or Postal Orders should be *crossed* "Barclay's Bank, Ltd., Bloomsbury Branch" and should be made payable to the order of the "World's Evangelical Alliance (British Organisation)."

ROYAL ALBERT HALL, W.: TUESDAY, JUNE 1st at 7.30 p.m. See page 2 of cover and page 3

"THE CHALLENGE TO THE REFORMATION"

JANUARY-FEBRUARY, 1936

EVANGELICAL CHRISTENDOM

6D.

The World's Evangelical Alliance

(World Organisation)

Founded in 1846. Incorporated 1912

[illegible]

CONTENTS:

THE REFORMATION: ANOTHER ALBERT HALL MEETING

GOD'S CALL TO THE NATION

By Rev. W. GRAHAM SCROGGIE

Dr. GARVIE'S CONFESSION OF FAITH

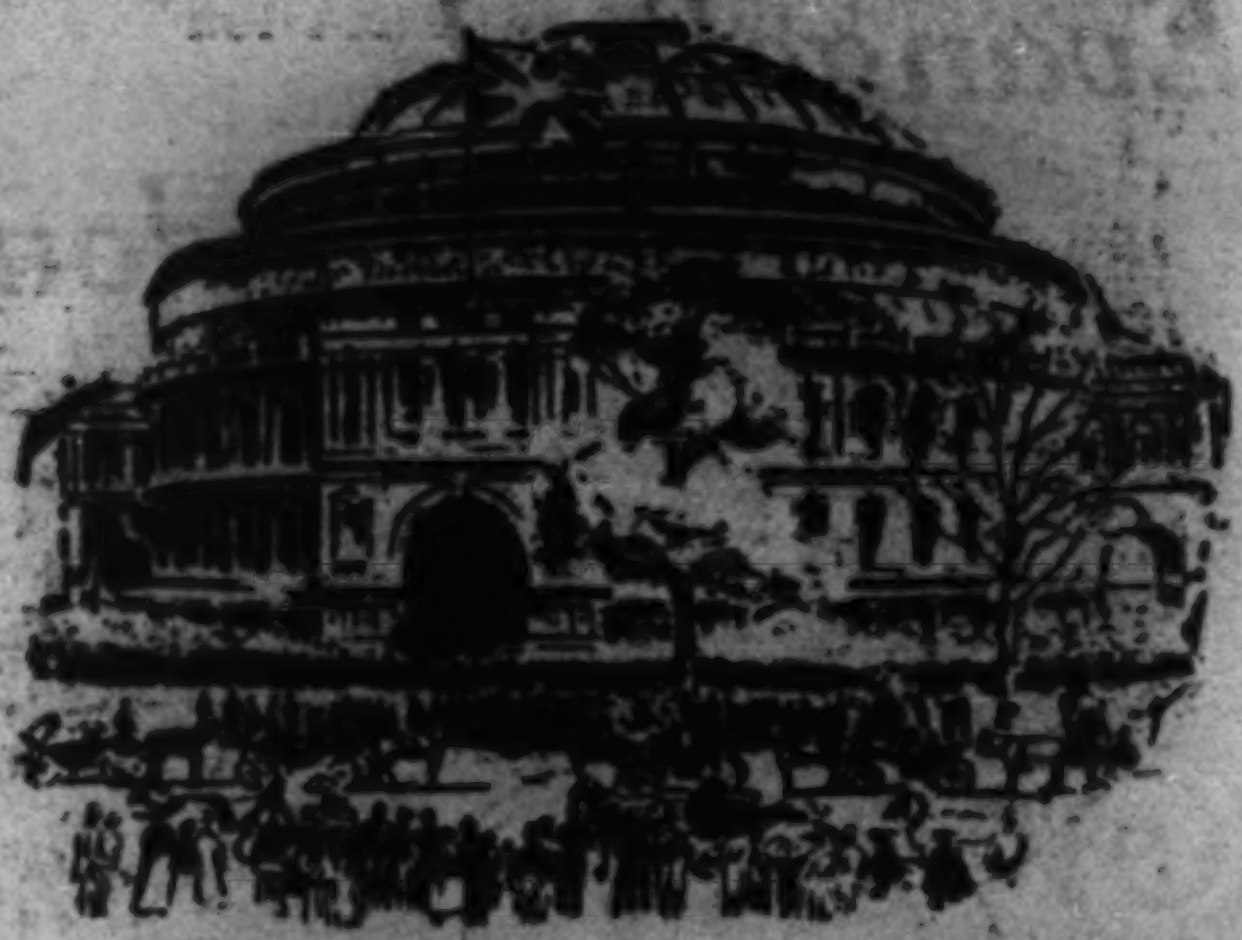
REUNION NOTES — WORLD MISSION NOTES

BOOKS WORTH READING

PRICE SIXPENCE.

ROYAL ALBERT HALL

TUESDAY
JUNE 1st
at 7.30 p.m.



SECOND
GREAT UNITED DEMONSTRATION
TO ANSWER
The Challenge to The Reformation

and to summon all the forces of Protestantism throughout the country to take concerted action to resist by every means the introduction into our national worship of Reservation of the Sacrament or any other doctrines or practices expressly repudiated at the Reformation

---

CHOIR OF 1,000 VOICES

SPECIAL TRAVELLING FACILITIES

Doors open 6.30 p.m. **Music and Chorus 6.45 p.m.**

Admission by Ticket only:

Balcony and Gallery Free; Arena, 2s.; Amphitheatre Stalls, 2s. 6d.
Boxes £2 (10 seats); £1 12s. (6 seats); £1 (5 seats); Single Seat in a Box, 5s.

ANSWER THE CALL OF YOUR COUNTRY!

ORDER BOXES AND SEATS EARLY

All communications must be addressed to the General Secretary—

THE WORLD'S EVANGELICAL ALLIANCE
19, RUSSELL SQUARE, LONDON, W.C.1

THE WORLD'S EVANGELICAL ALLIANCE

19, RUSSELL SQUARE, LONDON, W.C. 1

A CALL FOR HELP

THE EVANGELICAL ALLIANCE, which celebrates its 80th anniversary in 1926, leads the way in many enterprises calling for Christian reunion and co-operation. Throughout the long war, 1914-18, it was responsible for the great Queen's Hall Meetings for Intercession. It furthers the cause of Sunday Protection. It calls all to unite for the maintenance of Reformation Truths and principles. Its great London and Provincial meetings of protest against the "Ne Temere" and other Roman Catholic invasions of British rights and liberties have made their influence felt all over the world. The Alliance organised the great Royal Albert Hall Demonstration and its "Call to Action" on the subject of "The Reformation" is receiving profound attention in all parts of the Empire.

HOW TO HELP

(a) By ordering and distributing widely the following pamphlets by notable writers and

(b) By immediate gifts to further and extend its "Call to Action" and other work for the maintenance of Evangelical and Protestant Truth.

THE ALLIANCE has published the following uniform booklets, copies of which should be placed in the hands of every Clergyman and Layman.

REFORMATION BOOKLETS

1. **THE REFORMATION: Its Cardinal Principles**
By the late Very Rev. DEAN WACE.

2. **THE REFORMATION: Its Message for To-day**
By the Rev. J. D. JONES, M.A., D.D.
(The above are 3d. each.)

3. **THE REFORMATION: A Call to Action**
By the Right Hon. Sir WM. JOYNSON-HICKS, Bt., M.P.

4. **THE REFORMATION: Prayer Book Revision**
By the Right Rev. BISHOP KNOX, D.D.

5. **THE REFORMATION: Its Protestant Character**
By the Rev. S. M. BERRY, M.A., D.D.
(The above are 3d. each.)

6. **THE REFORMATION: An Appeal to Central Churchmanship**
By the Ven. ARCHDEACON THORPE, M.A.

7. **THE REFORMATION: Its Evangelical Emphasis**
By the Rev. H. W. HINDE, M.A.

8. **THE REFORMATION: A Call to the Evangelical Free Churches**
By the Rev. THOMAS NIGHTINGALE.
(The above are 2d. each.)

9. **THE REFORMATION: The Anglo-Catholic Peril**
By JOSEPH HOCKING.

10. **THE REFORMATION: Cross or Crucifix?**
By the Rev. W. Y. FULLERTON.
(The above are 1d. each.)

The Ten Pamphlets will be forwarded Post Free for 1/6.

Special Reduction for quantities of not less than 50 copies of any one Booklet, or assorted.

Gifts towards the Home and Foreign Evangelistic and Missionary operations of the World's Evangelical Alliance should be sent to Mr. H. MARTYN GOOCH, M.B.E., General Secretary, World's Evangelical Alliance, 19, Russell Square, London, W.C. 1, who will acknowledge the same.

Cheques, etc., should be made payable to the "World's Evangelical Alliance," and crossed "Barclays Bank, Ltd. Bloomsbury Branch," or gifts may be sent through the Editor of "The Record."

THE WORLD'S EVANGELICAL ALLIANCE

(BRITISH ORGANISATION)

19, RUSSELL SQUARE, LONDON, W.C.1

Founded 1846 Incorporated 1912

THE Council of the World's Evangelical Alliance appeal for new income of at least £5,000 per annum to meet the widening of its influence and work and the immediate need of funds for home and foreign obligations.

New responsibilities face the Evangelical Alliance. For eighty years it has furthered Christian Unity on a Scriptural basis—"the Unity of the Spirit, in the bond of peace," and has wisely and successfully promoted Religious Liberty. To-day it is a bulwark against both Roman and Anglo-Catholicism, and all influences which threaten Reformation principles. Its funds are freely used to succour persecuted and tried Christians everywhere, including Eastern Christians, and Evangelicals in Russia in dire need.

In the Mission Fields, where the Evangelical Alliance has won many victories through its patient and wise efforts for Religious Liberty, its witness to Truth and Love unites Missionaries of all agencies, and its Universal Week of Prayer is a powerful factor in Missionary co-operation.

In Europe, Asia, and countries beyond, the Alliance supports its own agents, and is helping to rebuild Evangelical work. In Esthonia, Russia, Spain, Malta, Czechoslovakia, Transylvania, China, Japan, and other countries, the Alliance has important interests. Appeals from Evangelicals in many countries are constantly before the Council, but they have insufficient funds to make needed grants.

Will all readers please make this appeal and the work of the Alliance a subject of Prayer, and forward Subscriptions or Donations to Mr. Henry Martyn Gooch (General Secretary), World's Evangelical Alliance, 19, Russell Square, London, W.C.1.

Cheques and Postal Orders (crossed "Barclay's Bank, Ltd.") should be made payable to the "World's Evangelical Alliance"

Printed by J. Miles & Co., Ltd., Printers to H.M. The King, Wardour Street, London, W.1.
Published by The World's Evangelical Alliance (British Organisation), 19, Russell Square, W.C.1
Telephone: Museum 19. Telegrams: "Christendom—Westcent—London."

HAVE YOU SECURED YOUR TICKETS FOR THE

ROYAL ALBERT HALL—JUNE 1st ?

(Special Travelling Facilities to London)

MARCH-APRIL, 1926

6D.

EVANGELICAL CHRISTENDOM

ORGAN OF THE WORLD'S EVANGELICAL ALLIANCE

The World's Evangelical Alliance

(British Organisation)

Founded in 1846. Incorporated 1912

IT exists to enable Christians of both British and Foreign Nations to realise in themselves, and to manifest to others, that living and essential union which unites all Believers in the fellowship of Christ. As a result of this union the Alliance is active in the promotion of Co-operation and Unity; the maintenance of Religious Liberty; the Relief of Persecuted Christians; the furtherance of united Prayer; the maintenance of Evangelical Truth and Love; and various enterprises of Home and Foreign Evangelisation, &c., &c.

CONTENTS:

TRUE FUNDAMENTALISM

RESERVATION OF THE SACRAMENT
By BISHOP KNOX

GOD'S CALL TO THE NATION
By Rev. SAMUEL CHADWICK

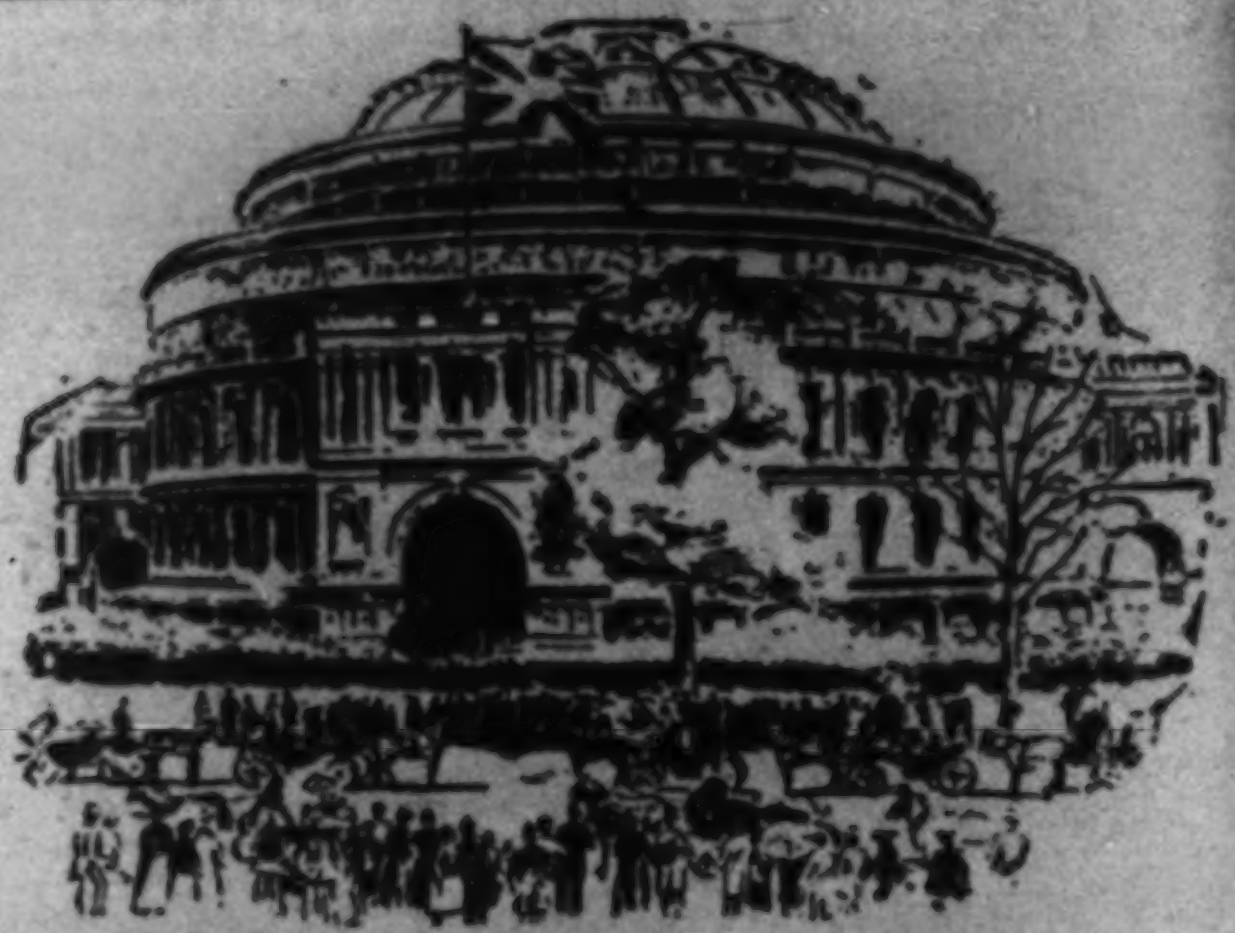
ARMENIA! By Captain GEORGE F. GRACEY, D.S.O.

REUNION NOTES WORLD MISSION NOTES

PRICE SIXPENCE.

ROYAL ALBERT HALL

TUESDAY
JUNE 1st
at 7.30 p.m.



THE CHALLENGE TO THE REFORMATION

GREAT UNITED DEMONSTRATION

(ORGANISED BY THE WORLD'S EVANGELICAL ALLIANCE)

Chairman:

The Rt. Hon. Sir Wm. JOYNSON-HICKS, Bart, M.P.

Speakers:

(LOUD SPEAKERS are being specially installed that all will be able to hear distinctly the Speeches and Resolutions.)

The Rt. Rev. BISHOP KNOX, D.D.
The Very Rev. A. S. INCH, D.D. (SCOTLAND)
Rev. R. MOFFAT GAUTREY (President Met. Free Church Federation)
LADY BATES
Rev. THOMAS NIGHTINGALE
(Secretary National Council of the Evangelical Free Churches)
Rev. THOS. J. PULVERTAFT, M.A.

Music by **THE LONDON SUNDAY SCHOOL CHOIR.** Chorus of 1,000 Voices
Conductor Mr. WALTER WHITE Organist - Mr. SIDNEY BROWN

Doors open 6.30 p.m. Music and Choir 6.30–7.30 p.m.

IMPORTANT TRAVELLING FACILITY—Those travelling to London by any Railway can obtain on application a voucher for presentation at their local Railway Station entitling them to Return Railway Tickets at single fare and one-third.

Admission by Ticket only:

Balcony and Gallery Free; Arena, 2s.; Amphitheatre Stalls, 2s. 6d.; Boxes £2 (10 seats); £1 12s. (8 seats); £1 (5 seats); Single Seat in a Box, 5s.

TICKETS TO BE OBTAINED FROM

THE WORLD'S EVANGELICAL ALLIANCE, 19, RUSSELL SQUARE, W.C.1

To whom all applications for Boxes or Numbered Reserved Seats should be addressed.

THE WORLD'S EVANGELICAL ALLIANCE

19, RUSSELL SQUARE, LONDON, W.C. 1

A CALL FOR HELP

THE EVANGELICAL ALLIANCE, which celebrates its 80th anniversary in 1926, leads the way in many enterprises calling for Christian reunion and co-operation. Throughout the long war, 1914-18, it was responsible for the great Queen's Hall Meetings for Intercession. It furthers the cause of Sunday Protection. It calls all to unite for the maintenance of Reformation Truths and principles. Its great London and Provincial meetings of protest against the "Ne Temere" and other Roman Catholic invasions of British rights and liberties have made their influence felt all over the world. The Alliance organised the great Royal Albert Hall Demonstration and its "Call to Action" on the subject of "The Reformation" is receiving profound attention in all parts of the Empire.

HOW TO HELP

(a) By ordering and distributing widely the following pamphlets by notable writers, and

(b) By immediate gifts to further and extend its "Call to Action" and other work for the maintenance of Evangelical and Protestant Truth.

THE ALLIANCE has published the following uniform booklets, copies of which should be placed in the hands of every Clergyman and Layman.

REFORMATION BOOKLETS

1. **THE REFORMATION: Its Cardinal Principles**
By the late Very Rev. DEAN WACE.

2. **THE REFORMATION: Its Message for To-day**
By the Rev. J. D. JONES, M.A., D.D.
(The above are 2d. each.)

3. **THE REFORMATION: A Call to Action**
By the Right Hon. Sir WM. JOYNSON-HICKS, Bt., M.P.

4. **THE REFORMATION: Prayer Book Revision**
By the Right Rev. BISHOP KNOX, D.D.

5. **THE REFORMATION: Its Protestant Character**
By the Rev. S. M. BERRY, M.A., D.D.
(The above are 2d. each)

6. **THE REFORMATION: An Appeal to Central Churchmanship**
By the Ven. ARCHDEACON THORPE, M.A.

7. **THE REFORMATION: Its Evangelical Emphasis**
By the Rev. H. W. HINDE, M.A.

8. **THE REFORMATION: A Call to the Evangelical Free Churches**
By the Rev. THOMAS NIGHTINGALE.
(The above are 2d. each.)

9. **THE REFORMATION: The Anglo-Catholic Peril**
By JOSEPH HOCKING.

10. **THE REFORMATION: Cross or Crucifix?**
By the Rev. W. Y. FULLERTON.
(The above are 1d. each.)

The Ten Pamphlets will be forwarded Post Free for 1/8.

Special Reduction for quantities of not less than 50 copies of any one Booklet, or assorted.

Gifts towards the Home and Foreign Evangelistic and Missionary operations of the World's Evangelical Alliance should be sent to Mr. H. MARTYN GOOCH, M.B.E., General Secretary, World's Evangelical Alliance, 19, Russell Square, London, W.C. 1, who will acknowledge the same.

Cheques, etc., should be made payable to the "World's Evangelical Alliance," and crossed "Barclays Bank, Ltd. Bloomsbury Branch," or gifts may be sent through the Editor of "The Record."

THE

World's Evangelical Alliance

(BRITISH ORGANISATION)

19, RUSSELL SQUARE, LONDON, W.C.1

Some Reasons for Supporting its Work

First.—To supply the urgent need by the Alliance of larger funds for its home and foreign work in the promotion of Christian Unity on the Scripteral basis of Truth and Love. As its name indicates, the World's Evangelical Alliance seeks to focus the Evangelical consciousness which is in the Churches of Christ, in thought, feeling and action. The purpose of this Alliance is to unite Christian people around the living presence of the Lord Jesus Christ. It does not seek to put stress on theological irrelevances, or secondary truth, or legitimate differences in Christian conviction; but seeks to affirm the Deity and power and presence of Jesus Christ as Lord.

Second.—To enable the maintenance and extension of the practical work of the Alliance, which *is a central organisation* with international interests and responsibilities. Its appeal for new Members and Subscribers, and for largely increased annual income rests upon services rendered during the past eighty years of a kind which requires a Central Organisation. The Alliance aids and reinforces the work of the Churches, the Bible and Missionary Societies, and other organisations of kindred spirit and aim. Its motto is "*Unum Corpus sumus in Christo*" ("Ye are all one in Christ Jesus").

Third.—To help to minister to the present and almost world-wide longing for Christian Fellowship, largely a result of the work of the Alliance during its long period of service to the Christian Churches at home and abroad.

(In the extension and maintenance of Christian Union the Universal Week of Prayer observed unitedly throughout the civilised world during the first complete week of each new year is a wholesome and powerful influence. It is at once a manifestation of existing Unity, and an indication of the pathway to Fellowship. Testimonies to the value and blessing of this branch of the work of the Alliance come from every land. Only a central, independent organisation can take effective initiation and leadership in such a call to united and simultaneous Prayer throughout the world. The expenses of the organising, and grants to aid the Churches and Missionary Bodies in foreign lands, are borne by the Alliance, and the work widens annually in every land.)

Fourth.—To enable the Alliance to come to the aid of Churches and Christians witnessing for the Evangelical Faith in lands where such are often oppressed and menaced. In some lands the intolerance of Roman Catholicism can only be met by practical aid to threatened causes and peoples, by the support of Special Agents and by the alert and immediate intervention of a central Society in the interests of Religious Liberty. In other lands the devastating War destroyed resources in centres of Evangelical work where adherents look to the Alliance for sympathy and aid in re-establishing their witness. In Russia and other parts of the Near and Far East there are Christians in bitter suffering, many of them known and honoured leaders in Christian service. It is to the Evangelical Alliance that these turn for sympathy and succour. Service of this order is usually too delicate and personal to be tabulated, but it is a needful and manifest Christian duty.

Fifth.—To further the practical outcome of Christian Unity—the preaching of the Gospel. At home and abroad the Alliance is engaged in active Evangelisation, which is the great need of the world—the publishing of the glad tidings of Salvation in and through the Lord Jesus Christ.

WILL YOU SEND A GIFT?

Cheques, &c., should be made payable to the "WORLD'S EVANGELICAL ALLIANCE," and crossed "Barclay's Bank Ltd., Bloomsbury," and should be forwarded to the General Secretary, World's Evangelical Alliance, 19, Russell Square, London, W.C.1

Printed by J. Miles & Co., Ltd., Printers to H.M. The King, Wardour Street, London, W.1.
Published by The World's Evangelical Alliance (British Organisation), 19, Russell Square, W.C.1
Telephone: Museum 19. Telegrams: "Christendom—Westcent—London."

DO NOT FAIL TO COME TO THE

80th ANNUAL MEETINGS

THURSDAY, JUNE 10th, at 3 and 7 p.m.

See Pages 2 of Cover and 67-68

MAY-JUNE, 1926

6D.

EVANGELICAL CHRISTENDOM

ORGAN OF THE WORLD'S EVANGELICAL ALLIANCE

The World's Evangelical Alliance

(*British Organisation*)

Founded in 1846. Incorporated 1912

IT exists to enable Christians of both British and Foreign Nations to realise in themselves, and to manifest to others, that living and essential union which unites all Believers in the fellowship of Christ. As a result of this union the Alliance is active in the promotion of Co-operation and Unity; the maintenance of Religious Liberty; the Relief of Persecuted Christians; the furtherance of united Prayer; the maintenance of Evangelical Truth and Love; and various enterprises of Home and Foreign Evangelisation, &c., &c.

CONTENTS:

THE CHALLENGE TO THE REFORMATION

THE FREE CHURCHES AND PRAYER BOOK REVISION

LAYMEN AND THE CHURCH

By Rev. CHARLES L. GOODELL

EVANGELISATION IN ESTHONIA

REUNION NOTES WORLD MISSION NOTES

BOOKS WORTH READING

PRICE SIXPENCE.

THE

World's Evangelical Alliance

(BRITISH ORGANISATION)

80th ANNUAL MEETINGS

Thursday, June 10th, at 3 and 7 p.m.

IN THE KING'S HALL, HOLBORN RESTAURANT

(Entrance in Newton Street, opposite British Museum Tube Station)

Chairman at 3 p.m.: REGINALD C. HART-DYKE, Esq.

Chairman at 7 p.m.: Rt. Rev. Bishop TAYLOR-SMITH, K.C.B., D.D.

SPEAKERS:

REV. JOHN McNEILL
REV. H. ELVET LEWIS, M.A.
REV. THE HON. W. TALBOT RICE, M.A.
REV. THOMAS NIGHTINGALE
REV. J. CHALMERS LYON
THE GENERAL SECRETARY

ALL HEARTILY WELCOME

NO TICKETS REQUIRED

IF UNABLE TO BE PRESENT

WILL YOU SEND A GIFT?

Cheques, &c., should be made payable to the "WORLD'S EVANGELICAL ALLIANCE," and crossed "Barclay's Bank Ltd., Bloomsbury," and should be forwarded to the General Secretary, World's Evangelical Alliance, 19, Russell Square, London, W.C.1

THE WORLD'S EVANGELICAL ALLIANCE

19, RUSSELL SQUARE, LONDON, W.C. 1

A CALL FOR HELP

THE EVANGELICAL ALLIANCE, which celebrates its 80th anniversary in 1926, leads the way in many enterprises calling for Christian reunion and co-operation. Throughout the long war, 1914-18, it was responsible for the great Queen's Hall Meetings for Intercession. It furthers the cause of Sunday Protection. It has organised two great Royal Albert Hall Demonstrations for the maintenance of the pure Faith of the Gospel, and calls all to unite for the maintenance of the Reformation. Its great London and Provincial meetings of protest against the "Ne Temere" and other Roman Catholic invasions of British rights and liberties have made their influence felt all over the world.

HOW TO HELP

(a) By becoming a Member or Subscriber.

(b) By ordering and distributing widely its literature, including the following pamphlets by notable writers, and

(c) By special gifts to extend its home and foreign witness to the abiding Truth of the Word of God and the essential Unity of all believers on the Lord Jesus Christ.

Among other publications, the Alliance has published the following:

REFORMATION BOOKLETS

1. **THE REFORMATION: Its Cardinal Principles**
   By the late Very Rev. DEAN WACE.

2. **THE REFORMATION: Its Message for To-day**
   By the Rev. J. D. JONES, M.A., D.D.
   (The above are 2d. each.)

3. **THE REFORMATION: A Call to Action**
   By the Right Hon. Sir WM. JOYNSON-HICKS, Bt., M.P.

4. **THE REFORMATION: Prayer Book Revision**
   By the Right Rev. BISHOP KNOX, D.D.

5. **THE REFORMATION: Its Protestant Character**
   By the Rev. S. M. BERRY, M.A., D.D.
   (The above are 2d. each.)

6. **THE REFORMATION: An Appeal to Central Churchmanship**
   By the Ven. ARCHDEACON THORPE, M.A.

7. **THE REFORMATION: Its Evangelical Emphasis**
   By the Rev. H. W. HINDE, M.A.

8. **THE REFORMATION: A Call to the Evangelical Free Churches**
   By the Rev. THOMAS NIGHTINGALE.
   (The above are 2d. each.)

9. **THE REFORMATION: The Anglo-Catholic Peril**
   By JOSEPH HOCKING.

10. **THE REFORMATION: Cross or Crucifix?**
    By the Rev. W. Y. FULLERTON.
    (The above are 1d. each.)

The Ten Pamphlets will be forwarded Post Free for 1/6.

Special Reduction for quantities of not less than 50 copies of any one Booklet, or assorted.

Gifts towards the Home and Foreign Evangelistic and Missionary operations of the World's Evangelical Alliance should be sent to Mr. H. MARTYN GOOCH, M.B.E., General Secretary, World's Evangelical Alliance, 19, Russell Square, London, W.C. 1, who will acknowledge the same.

Cheques, etc., should be made payable to the "World's Evangelical Alliance," and crossed "Barclays Bank, Ltd. Bloomsbury Branch," or gifts may be sent through the Editor of "The Record."

THE
WORLD'S EVANGELICAL ALLIANCE

(BRITISH ORGANISATION)

19, RUSSELL SQUARE, LONDON, W.C.1

Founded 1846 — Incorporated 1912

THE Council of the World's Evangelical Alliance appeals for new income of at least £5,000 per annum to meet the widening of its influence and work and the immediate need of funds for home and foreign obligations.

New responsibilities face the Evangelical Alliance. For eighty years it has furthered Christian Unity on a Scriptural basis—"the Unity of the Spirit, in the bond of peace," and has wisely and successfully promoted Religious Liberty. To-day it is a bulwark against both Roman and Anglo-Catholicism, and all influences which threaten Reformation principles. Its funds are freely used to succour persecuted and tried Christians everywhere, including Eastern Christians, and Evangelicals in Russia in dire need.

In the Mission Fields, where the Evangelical Alliance has won many victories through its patient and wise efforts for Religious Liberty, its witness to Truth and Love unites Missionaries of all agencies, and its Universal Week of Prayer is a powerful factor in Missionary co-operation.

In Europe, Asia, and countries beyond, the Alliance supports its own agents, and is helping to rebuild Evangelical work. In Esthonia, Russia, Spain, Malta, Czechoslovakia, Transylvania, China, Japan, and other countries, the Alliance has important interests. Appeals from Evangelicals in many countries are constantly before the Council, but they have insufficient funds to make needed grants.

Will all readers please make this appeal and the work of the Alliance a subject of Prayer, and forward Subscriptions or Donations to Mr. Henry Martyn Gooch (General Secretary), World's Evangelical Alliance, 19, Russell Square, London, W.C.1.

Cheques and Postal Orders (crossed "Barclay's Bank, Ltd.") should be made payable to the "World's Evangelical Alliance."

Printed by J. Miles & Co., Ltd., Printers to H.M. The King, Weighouse Street, London, W.1.
Published by The World's Evangelical Alliance (British Organisation), 19, Russell Square, W.C.1.
Telephone: Museum 19. Telegrams: "Christendom—Westcent—London."

THIS ISSUE CONTAINS THE

80TH ANNUAL REPORT

and an Illustrated Report of the

ALBERT HALL MEETING

JULY-AUGUST, 1926

See Page 2 of Cover

6D.

EVANGELICAL CHRISTENDOM

ORGAN OF THE WORLD'S EVANGELICAL ALLIANCE

The World's Evangelical Alliance

(British Organisation)

Founded in 1846. Incorporated 1912

IT exists to enable Christians of both British and Foreign Nations to realise in themselves, and to manifest to others, that living and essential union which unites all Believers in the Fellowship of Christ. As a result of this union the Alliance is active in the promotion of Co-operation and Unity; the maintenance of Religious Liberty; the Relief of Persecuted Christians; the furtherance of united Prayer; the maintenance of Evangelical Truth and Love; and various enterprises of Home and Foreign Evangelisation, &c., &c.

CONTENTS:

THE CHALLENGE TO THE REFORMATION:

THE ALBERT HALL MEETING, AND AFTER

THE ALBERT HALL MEETING

ILLUSTRATED VERBATIM REPORT

80TH ANNUAL REPORT

AND

ANNUAL MEETINGS

REUNION NOTES WORLD MISSION NOTES

BOOKS WORTH READING

PRICE SIXPENCE.

THE

WORLD'S EVANGELICAL ALLIANCE

19, Russell Square, London, W.C. 1

1846—1926

The Council of the World's Evangelical Alliance appeal to all readers of this Report to become subscribers or donors to the Alliance and especially for their prompt aid to complete the Thanksgiving Fund of £10,000 during this 80th year of its home and foreign services in the interests of Christian Unity on the Scriptural basis of Truth and Love.

This is urgently needed for the following purposes:—

(a) To supply larger funds, absolutely and urgently necessary for the general work of the Alliance, founded in 1846 to promote Christian Unity to further Religious Liberty and various enterprises of home and foreign Evangelisation.

(b) To continue its work of uniting Evangelical Churches and Christians to resist by every lawful means all efforts to replace the Protestant Reformed Religion by law established in this Realm, and a heritage of the Reformation, with doctrines or ceremonies repugnant to the Word of God. The Alliance has now organised the second great Albert Hall Demonstration, which took place on June 1st last.

(c) To enable the Alliance to come to the help of Churches and Christians witnessing for the Evangelical Faith in Europe, and other lands, where such are oppressed and persecuted. Please send for the Annual Report.

(d) To carry on its educational propaganda, even more necessary to-day than public meetings, and in other ways to spread the pure Gospel of Christ and a better understanding of what the Reformation did for England and our Empire.

WILL YOU SEND A GIFT?

Cheques, etc., should be made payable to "The World's Evangelical Alliance," and crossed "Barclay's Bank, Ltd., Bloomsbury," and should be forwarded to the General Secretary, World's Evangelical Alliance, H. Martyn Gooch, Esq., M.B.E., 19, Russell Square, London, W.C.1

THE WORLD'S EVANGELICAL ALLIANCE

19, RUSSELL SQUARE, LONDON, W.C. 1

A CALL FOR HELP

THE EVANGELICAL ALLIANCE, which celebrates its 80th anniversary in 1926, leads the way in many enterprises calling for Christian reunion and co-operation. Throughout the long war, 1914-18, it was responsible for the great Queen's Hall Meetings for Intercession. It furthers the cause of Sunday Protection. It has organised two great Royal Albert Hall Demonstrations for the maintenance of the pure Faith of the Gospel, and calls all to unite for the maintenance of the Reformation. Its great London and Provincial meetings of protest against the "Ne Temere" and other Roman Catholic invasions of British rights and liberties have made their influence felt all over the world.

HOW TO HELP

(a) By becoming a Member or Subscriber.

(b) By ordering and distributing widely its literature, including the following pamphlets by notable writers, and

(c) By special gifts to extend its home and foreign witness to the abiding Truth of the Word of God and the essential Unity of all believers on the Lord Jesus Christ.

Among other publications, the Alliance has published the following:

REFORMATION BOOKLETS

1. **THE REFORMATION: Its Cardinal Principles**
   By the late Very Rev. DEAN WACE.

2. **THE REFORMATION: Its Message for To-day**
   By the Rev. J. D. JONES, M.A., D.D.
   (The above are 2d. each.)

3. **THE REFORMATION: A Call to Action**
   By the Right Hon. Sir WM. JOYNSON-HICKS, Bt., M.P.

4. **THE REFORMATION: Prayer Book Revision**
   By the Right Rev. BISHOP KNOX, D.D.

5. **THE REFORMATION: Its Protestant Character**
   By the Rev. S. M. BERRY, M.A., D.D.
   (The above are 2d. each.)

6. **THE REFORMATION: An Appeal to Central Churchmanship**
   By the Ven. ARCHDEACON THORPE, M.A.

7. **THE REFORMATION: Its Evangelical Emphasis**
   By the Rev. H. W. HINDE, M.A.

8. **THE REFORMATION: A Call to the Evangelical Free Churches**
   By the Rev. THOMAS NIGHTINGALE.
   (The above are 2d. each.)

9. **THE REFORMATION: The Anglo-Catholic Peril**
   By JOSEPH HOCKING.

10. **THE REFORMATION: Cross or Crucifix?**
    By the Rev. W. Y. FULLERTON.
    (The above are 1d. each.)

The Ten Pamphlets will be forwarded Post Free for 1/6.

Special Reduction for quantities of not less than 50 copies of any one Booklet, or assorted.

Gifts towards the Home and Foreign Evangelistic and Missionary operations of the World's Evangelical Alliance should be sent to Mr. H. MARTYN GOOCH, M.B.E., General Secretary, World's Evangelical Alliance, 19, Russell Square, London, W.C. 1, who will acknowledge the same.

Cheques, etc., should be made payable to the "World's Evangelical Alliance," and crossed "Barclays Bank, Ltd. Bloomsbury Branch," or gifts may be sent through the Editor of "The Record."

THE
WORLD'S EVANGELICAL ALLIANCE

(BRITISH ORGANISATION)

19, RUSSELL SQUARE, LONDON, W.C.1

Founded 1846 Incorporated 1912

THE Council of the World's Evangelical Alliance appeals for new income of at least £5,000 per annum to meet the widening of its influence and work and the immediate need of funds for home and foreign obligations.

New responsibilities face the Evangelical Alliance. For eighty years it has furthered Christian Unity on a Scriptural basis—"the Unity of the Spirit, in the bond of peace," and has wisely and successfully promoted Religious Liberty. To-day it is a bulwark against both Roman and Anglo-Catholicism, and all influences which threaten Reformation principles. Its funds are freely used to succour persecuted and tried Christians everywhere, including Eastern Christians, and Evangelicals in Russia in dire need.

In the Mission Fields, where the Evangelical Alliance has won many victories through its patient and wise efforts for Religious Liberty, its witness to Truth and Love unites Missionaries of all agencies, and its Universal Week of Prayer is a powerful factor in Missionary co-operation.

In Europe, Asia, and countries beyond, the Alliance supports its own agents, and is helping to rebuild Evangelical work. In Esthonia, Russia, Spain, Malta, Czechoslovakia, Transylvania, China, Japan, and other countries, the Alliance has important interests. Appeals from Evangelicals in many countries are constantly before the Council, but they have insufficient funds to make needed grants.

Will all readers please make this appeal and the work of the Alliance a subject of Prayer, and forward Subscriptions or Donations to Mr. Henry Martyn Gooch (General Secretary), World's Evangelical Alliance, 19, Russell Square, London, W.C.1.

Cheques and Postal Orders (crossed "Barclay's Bank, Ltd.") should be made payable to the "World's Evangelical Alliance."

Printed by J. Miles & Co., Ltd., Printers to H.M. The King, Wardour Street, London, W.1.
Published by The World's Evangelical Alliance (British Organisation), 19, Russell Square, W.C.1;
Telephone: Museum [illegible]. Telegrams: "Christendom—Westcent—London."

80TH ANNIVERSARY THANKSGIVING FUND

PLEASE SEND YOUR GIFT

See Page 2 of Cover and Page 163

SEPT.-OCT., 1926

6D.

EVANGELICAL CHRISTENDOM

ORGAN OF THE WORLD'S EVANGELICAL ALLIANCE

The World's Evangelical Alliance

(*British Organisation*)

Founded in 1846. Incorporated 1912

IT exists to enable Christians of both British and Foreign Nations to realize in themselves, and to manifest to others, that living and essential union which unites all Believers in the fellowship of Christ. As a result of this union the Alliance is active in the promotion of Co-operation and Unity; the maintenance of Religious Liberty; the Relief of Persecuted Christians; the furtherance of united Prayer; the maintenance of Evangelical Truth and Love; and various enterprises of Home and Foreign Evangelization, &c., &c.

CONTENTS:

CHRISTIAN UNITY: THE PRESENT POSITION

THE WALDENSIAN CHURCH SYNOD

ILLUSTRATED

NO MONOPOLY OF THE CHRISTIAN HERITAGE

By Rev. G. OSBORNE TROOP, M.A.

REUNION NOTES WORLD MISSION NOTES

BOOKS WORTH READING

PRICE SIXPENCE.

WORLD'S EVANGELICAL ALLIANCE

19, Russell Square, London, W.C. 1

1846—1926

The Council of the World's Evangelical Alliance appeal to all readers of "Evangelical Christendom" to become subscribers or donors to the Alliance, and for special gifts to complete the new (1926)

THANKSGIVING FUND OF £10,000

during this 80th Anniversary of its home and foreign services in the interests of Christian Unity on the Scriptural basis of Truth and Love.

This Fund is urgently needed for the following purposes:—

(a) To supply larger income, necessary for the spiritual work of the Alliance, founded in 1846 to promote Christian Unity to further Religious Liberty and various enterprises of home and foreign Evangelisation.

(b) To continue its work of uniting Evangelical Churches and Christians to resist by every lawful means all efforts to replace the Protestant Reformed Religion by law established in this Realm, and a heritage of the Reformation, with doctrines or ceremonies repugnant to the Word of God. The Alliance organised the second great Albert Hall Demonstration, which took place on June 1st last, and is energetically following up the Demonstration with an educational campaign.

(c) To enable the Alliance to come to the help of Churches and Christians witnessing for the Evangelical Faith in Europe; and other lands, where such are oppressed and persecuted.

(d) To carry on its educational propaganda, even more necessary to-day than public meetings, and in other ways to spread the pure Gospel of Christ and a better understanding of what the Reformation did for England and our Empire.

WILL YOU SEND A GIFT?

Cheques, etc., should be made payable to "The World's Evangelical Alliance," and crossed "Barclay's Bank, Ltd., Bloomsbury," and should be forwarded to the General Secretary, World's Evangelical Alliance, H. Martyn Gooch, Esq., M.B.E., 19, Russell Square, London, W.C.1

HOW TO HELP

during this 80th Anniversary of the World's Evangelical Alliance

1. Continue to mention the Alliance and all its work in your Prayers.
2. Send your Special Gift to the 81st Anniversary Thanksgiving Fund.
3. Enlist the Interest and Gifts of others; and
4. Make use of the Publications of the Alliance, especially the recent "Reformation" Booklets (*see* announcement overleaf).
5. Perhaps you can increase your own Subscription or Donation.

If you need information please write to the General Secretary at 19, Russell Square, London, W.C.1

HOW TO HELP

to further Local Arrangements for the Universal Week of Prayer, 1927

The following suggestions concerning local arrangements for the observance of the Universal Week of Prayer reply to enquiries often received at Headquarters. If followed, the suggestions will lead to successful united meetings throughout the Week.

1. The Universal Week of Prayer is annually observed throughout the first *complete* week (commencing with Sunday) of each new year. This arrangement is universal.

2. For the furtherance of Christian Unity and co-operation it is specially requested that it may be stated on all local announcements that the meetings are under the auspices of, or in concert with, the World's Evangelical Alliance.

3. Commence local arrangements early. Do not leave them until December when there is great pressure at Headquarters. Enlist the interest and co-operation of all possible local Clergy, Ministers, and other Christian leaders.

4. Secure a convenient local Hall where Christians of all the Protestant Churches can meet as "all one in Christ Jesus" for this season of united Prayer and Intercession. In some places local Church Unity enables the meetings to be arranged in the Churches.

5. Order sufficient copies of the smaller edition of the topics for Prayer (one page is left blank for local announcements of the meetings) to enable their distribution in the local Churches on the Sunday preceding the week-day meetings (Sunday, January 2nd, 1927). They are supplied under cost price for this purpose. This plan enables those attending the daily meetings to come prepared intelligently to share in the extempore Prayers. Others, unable to attend the meetings, will, having the daily topics for Prayer, be enabled to use them at home (the topics are commended for use everywhere at daily Family Worship).

If you need advice write to the General Secretary, World's Evangelical Alliance, 19, Russell Square, W.C.1

Help to Circulate
these
REFORMATION BOOKLETS

(There are thousands upon thousands of earnest Protestants in all the Churches throughout our cities, towns and villages who are unaware of what is at stake in the Anglo-Catholic and Roman-Catholic efforts to undo the Reformation in England)

JUST PUBLISHED:

ONE PENNY EACH

(Special prices for quantities for free distribution)

A PILLAR OF SALT—or the Peril to England of Hankering after Rome.
By the Right Rev. BISHOP E. A. KNOX, D.D.

THE REFORMATION—A Clarion Call to Britain.
By the Right Hon. Sir WM. JOYNSON-HICKS, Bart., M.P.

A CALL TO THE WOMEN OF BRITAIN.
By LADY BATES.

A VOICE FROM SCOTLAND.
By Rt. Rev. A. S. INCH, D.D. (Ex-Moderator, U. F. Church of Scotland).

FURTHER BOOKLETS:

THE REFORMATION: Its Cardinal Principles
By the late Very Rev. DEAN WACE.

THE REFORMATION: Its Message for To-day
By the Rev. J. D. JONES, M.A., D.D.
(The above are 3d. each.)

THE REFORMATION: A Call to Action
By the Right Hon. Sir WM. JOYNSON-HICKS, Bt., M.P.

THE REFORMATION: Prayer Book Revision
By the Right Rev. BISHOP KNOX, D.D.

THE REFORMATION: Its Protestant Character
By the Rev. S. M. BERRY, M.A., D.D.
(The above are 2d. each)

THE REFORMATION: An Appeal to Central Churchmanship
By the Ven. ARCHDEACON THORPE, M.A.

THE REFORMATION: Its Evangelical Emphasis
By the Rev. H. W. HINDE, M.A.

THE REFORMATION: A Call to the Evangelical Free Churches
By the Rev. THOMAS NIGHTINGALE.
(The above are 2d. each)

THE REFORMATION: The Anglo-Catholic Peril
By JOSEPH HOCKING.

THE REFORMATION: Cross or Crucifix?
By the Rev. W. Y. FULLERTON.
(The above are 1d. each)

The fourteen pamphlets will be forwarded post free for 2/-;
Parcel of 100 assorted, if for free distribution, 7/6 carriage free.

WORLD'S EVANGELICAL ALLIANCE, 19, Russell Square, London, W.C.1

Printed by J. MILES & Co., Ltd., Printers to H.M. The King, Wardour Street, London, W.1.
Published by THE WORLD'S EVANGELICAL ALLIANCE (BRITISH ORGANISATION), 19, Russell Square, W.C.1.
Telephone: MUSEUM 2019. Telegrams: "CHRISTENDOM—WESTCENT—LONDON."

The Challenge to
THE REFORMATION—
HOW TO ANSWER IT

See Page 2 of Cover and Page 306

NOV.-DEC., 1926

6D.

EVANGELICAL CHRISTENDOM

ORGAN OF THE WORLD'S EVANGELICAL ALLIANCE

The World's Evangelical Alliance

(British Organisation)

Founded in 1846. Incorporated 1912

IT exists to enable Christians of both British and Foreign Nations to realise in themselves, and to manifest to others, that living and essential unity which unites all Believers in the Fellowship of Christ. As a result of this unity the Alliance is active in the promotion of Co-operation and Unity; the maintenance of Religious Liberty; the Relief of Persecuted Christians; the furtherance of united Prayer; the maintenance of Evangelical Truth and Love; and various enterprises of Home and Foreign Evangelization, &c., &c.

CONTENTS:

THE UNIVERSAL WEEK OF PRAYER

"The World Call" and China
By Rev. C. G. SPARHAM

THE REFORMATION—
A DECISIVE CENTURY (1559-1661)

Prayer: Some Practical Difficulties

REUNION NOTES WORLD MISSION NOTES
BOOKS WORTH READING

PRICE SIXPENCE

Will you Help to Circulate these REFORMATION BOOKLETS?

(There are thousands upon thousands of earnest Protestants in all the Churches throughout our cities, towns and villages who are unaware of what is at stake in the Anglo-Catholic and Roman-Catholic efforts to undo the Reformation in England)

RECENTLY PUBLISHED:

ONE PENNY EACH

(Special price for quantities for free distribution: 7/6 per 100, post free)

A PILLAR OF SALT—or the Peril to England of Hankering after Rome.
By the Right Rev. Bishop E. A. Knox, D.D.

THE REFORMATION—A Clarion Call to Britain.
By the Right Hon. Sir Wm. Joynson-Hicks, Bart., M.P.

A CALL TO THE WOMEN OF BRITAIN.
By Lady Bates.

A VOICE FROM SCOTLAND.
By Rt. Rev. A. S. Inch, D.D. (Ex-Moderator, U. F. Church of Scotland).

FURTHER BOOKLETS:

THE REFORMATION: Its Cardinal Principles
By the late Very Rev. Dean Wace.

THE REFORMATION: Its Message for To-day
By the Rev. J. D. Jones, M.A., D.D.
(The above are 2d. each.)

THE REFORMATION: A Call to Action
By the Right Hon. Sir Wm. Joynson-Hicks, Bt., M.P.

THE REFORMATION: Prayer Book Revision
By the Right Rev. Bishop Knox, D.D.

THE REFORMATION: Its Protestant Character
By the Rev. S. M. Berry, M.A., D.D.
(The above are 2d. each.)

THE REFORMATION: An Appeal to Central Churchmanship
By the Ven. Archdeacon Thorpe, M.A.

THE REFORMATION: Its Evangelical Emphasis
By the Rev. H. W. Hinde, M.A.

THE REFORMATION: A Call to the Evangelical Free Churches
By the Rev. Thomas Nightingale.
(The above are 2d. each.)

THE REFORMATION: The Anglo-Catholic Peril
By Joseph Hocking.

THE REFORMATION: Cross or Crucifix?
By the Rev. W. Y. Fullerton.
(The above are 1d. each.)

The fourteen pamphlets will be forwarded post free for 2/-; Parcel of 100 assorted, if for free distribution, 7/6 carriage free.

WORLD'S EVANGELICAL ALLIANCE, 19, Russell Square, London, W.C.1

HOW TO HELP

during this 80th Anniversary of the World's Evangelical Alliance

1. Continue to mention the Alliance and all its work in your Prayers.
2. Send your Special Gift to the 81st Anniversary Thanksgiving Fund.
3. Enlist the Interest and Gifts of others; and
4. Make use of the Publications of the Alliance, especially the recent "Reformation" Booklets (*see* announcement on page 2 of Cover).
5. Perhaps you can increase your own Subscription or Donation.

If you need information please write to the General Secretary at 19, Russell Square, London, W.C.1

HOW TO HELP

to further Local Arrangements for the Universal Week of Prayer, 1927

The following suggestions concerning local arrangements for the observance of the Universal Week of Prayer reply to enquiries often received at Headquarters. If followed, the suggestions will lead to successful united meetings throughout the Week.

1. The Universal Week of Prayer is usually observed throughout the first *complete* week (commencing with Sunday) of each new year. This arrangement is universal.

2. For the furtherance of Christian Unity and co-operation it is specially requested that it may be stated on all local announcements that the meetings are under the auspices of, or in concert with, the World's Evangelical Alliance.

3. Commence local arrangements early. Do not leave them until December when there is great pressure at Headquarters. Enlist the interest and co-operation of all possible local Clergy, Ministers, and other Christian leaders.

4. Secure a convenient local Hall where Christians of all the Protestant Churches can meet as "all one in Christ Jesus" for this season of united Prayer and Intercession. In some places local Church Unity enables the meetings to be arranged in the Churches.

5. Order sufficient copies of the smaller edition of the topics for Prayer (one page is left blank for local announcements of the meetings) to enable their distribution in the local Churches on the Sunday preceding the week-day meetings (Sunday, January 2nd, 1927). They are supplied under cost price for this purpose. This plan enables those attending the daily meetings to come prepared intelligently to share in the extempore Prayers. Others, unable to attend the meetings, will, having the daily topics for Prayer, be enabled to use them at home (the topics are commended for use everywhere at daily Family Worship).

If you need advice write to the General Secretary, World's Evangelical Alliance, 19, Russell Square, W.C.1

THE WORLD'S EVANGELICAL ALLIANCE

19, Russell Square, London, W.C.1

Is the Central Association of Evangelical Christians of British and Foreign Nations, the foundation object of which is the furtherance of Christian Unity and Co-operation on a Scriptural basis of Truth and Love. It is loyal to the Divine Inspiration, Authority and Sufficiency of the Holy Scriptures, and through all its Agents and work preaches "Christ and Him Crucified," believing that the great need of men and women of all races to-day is to know that they are sinners and need a Saviour.

The Evangelical Alliance leads the way in many enterprises calling for Christian reunion and co-operation. Throughout the long war, 1914-18, it was responsible for the great Queen's Hall Meetings for Intercession. It furthers the cause of Sunday Protection. It calls all to unite for the maintenance of Reformation Truths and principles. Its great London and Provincial meetings of protest against the "Ne Temere" and other Roman Catholic invasions of British rights and liberties have made their influence felt all over the world. The Alliance organised the great

ALBERT HALL DEMONSTRATIONS

and its "Call to Action" on the subject of the Reformation and Prayer Book Revision, is receiving profound attention in all parts of the Empire, and throughout the world.

Gifts towards the Home and Foreign Evangelistic and Missionary operations of the World's Evangelical Alliance should be sent to the GENERAL SECRETARY, World's Evangelical Alliance, 19, Russell Square, London, W.C. 1, who will acknowledge the same.

WILL YOU SEND A GIFT?

Cheques, etc., should be made payable to the "World's Evangelical Alliance," and crossed "Barclays Bank, Limited, Bloomsbury Branch," or gifts may be sent through the Editor, "The Record."

Printed by J. Muzu & Co., Ltd., Printers to H.M. The King, Wardour Street, London, W.1.
Published by The World's Evangelical Alliance (British Organisation), 19, Russell Square, W.C.1.
Telephone: Museum [illegible] Telegrams: "Christendom—Westcent—London."